

# MOODY BIBLE INSTITUTE MONTHLY

April • 1937

UNIVERSITY OF ILLINOIS

## A Spring Song

By Claude Weimer, Santa Rosa, Calif.

"Thou has put gladness in my heart,"  
Was David's song, and shall be mine,  
Exhaustless treasure to impart,  
And endless blessing to enshrine.

Gladness for all created things  
That bloom through seasons of delight,  
And ever in recurrent springs  
Come back again, renewed and bright.

Thy blessings give the spirit wings,  
And wells of happiness upstart;  
Thou hast not given somber things,  
"Thou hast put gladness in my heart."



# ***“Not by Bread Alone”***

*America's material needs at this time may be great, but her spiritual needs are greater. Many church leaders feel that our spiritual needs are greater now than ever. Only a mighty revitalization of the nation's spiritual life, according to Roger Babson, can bring a prosperity to America that will be permanent.*

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Circulation Department

**Doctors' Building, Nashville, Tennessee**

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Continuing THE CHRISTIAN WORKERS MAGAZINE  
and THE INSTITUTE TIE

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ERNEST D. CHRISTIE  
Publication Manager

WILL H. HOUGHTON  
Editor

CLARENCE H. BENSON  
Associate Editor

Vol. XXXVII

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American Board of Missions to the Jews, Inc.

Station A, Brooklyn, New York  
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May God continue to bless and guide you.

Name .....

Street .....

City ..... State.....



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# ON TIME!

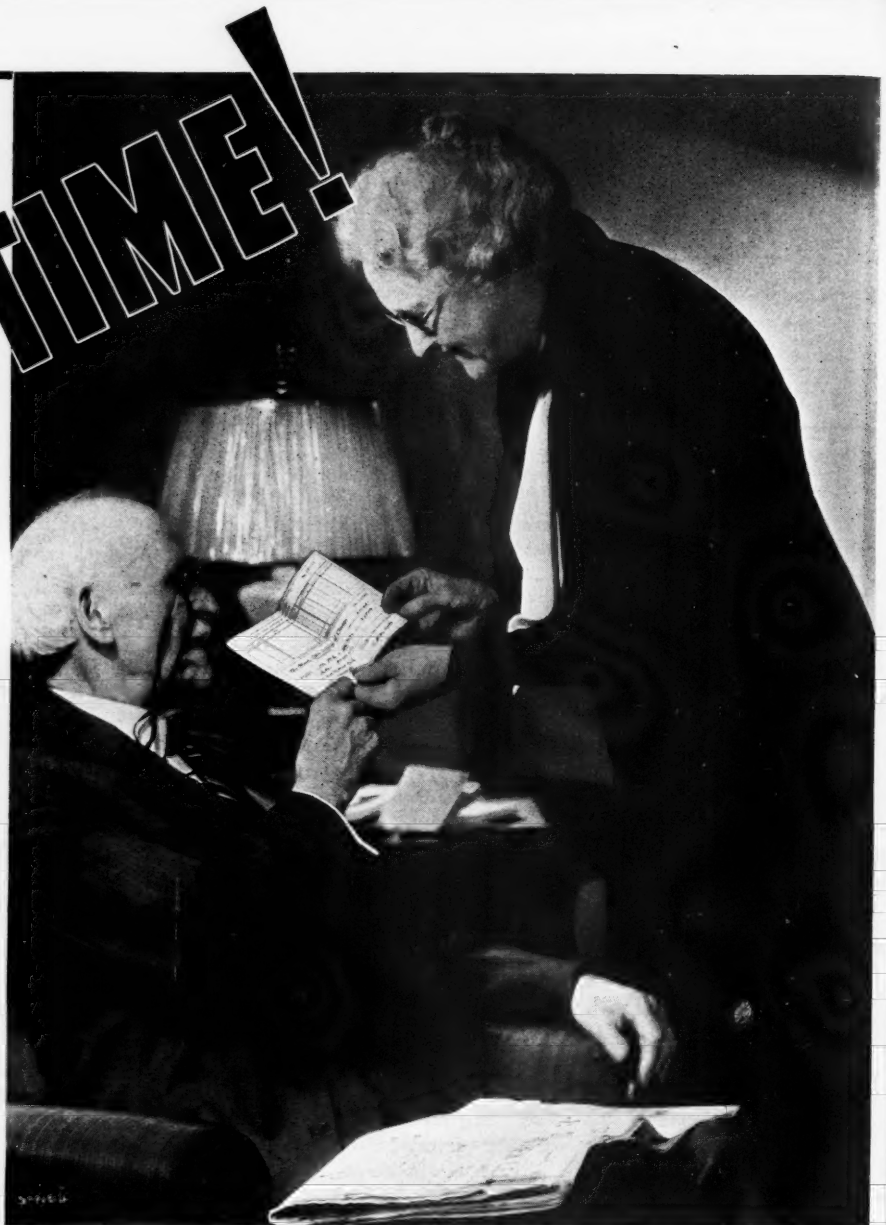
## WHAT MOODY ANNUITANTS SAY:

"For ten years I have received regularly twice a year, the interest payments, and they usually come before the date they are due. I sincerely wish I had more money to send to you."

E. B. A.,  
Alberta, Canada

"My annuity returns always come promptly and I have been thankful to Him for causing me to become interested in Moody Bible Institute."

E. S. C.,  
Kingsville, Ohio



**CONSTANT SATISFACTION FOR MOODY ANNUITANTS IS ASSURED BY SAFETY-FIXED PAYMENTS FOR LIFE AT REASONABLE RATES AND PARTNERSHIP IN A WORLD WIDE CHRISTIAN ENTERPRISE.**



### The Moody Bible Institute of Chicago

153 INSTITUTE PLACE (Annuity Dept. MF2) CHICAGO, ILLINOIS

Please send me your annuity booklet, "FACTS." It is understood there is no obligation.

Name .....  
(Indicate given name)

Address .....

City ..... State .....

Under the Moody Bible Institute Life Annuity Plan, you may place any amount from \$100 and upward, and receive a return as long as you live. This return will vary from 3 1/4% to 8 1/2% according to your age. Booklet "Facts" sent upon request.

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APRIL, 1937

## EDITORIAL NOTES

"Thy rod and thy staff they comfort me."  
—Psalm 23:4.

The best loved psalm is perhaps the twenty-third, generally thought of as a psalm of death. On the contrary here is depicted life in the shadow of death. The imagery is beautiful. The psalmist sees man walking down through a deep valley in his course through this world. On either side are high mountains. At the end of the valley the giant monster of death sits. So huge is death that his shadow is thrown up the entire valley; and when I begin my walk through life, "I walk through the valley of the shadow of death." From the beginning of my journey to its end, I walk in the shadow which death casts.

But a shadow implies a light behind it. Christ, the Light of the world, has conquered death, and every believer joyfully sings, "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55). All through the journey of life, "I will fear no evil: for thou art with me," the indwelling Christ in the heart of every child of God. We are in Him and He is in us; we need nothing more for time or eternity.—Lee Temple Davidson.

\* \* \*

Interesting news appeared in the papers recently. An entire column of a prominent daily was given to the fact that Soviet officials in Russia are greatly perturbed because of a religious awakening in one section of the country.

We hope the report has real foundation. It would not be the first time that God has upset the plans of men by this method. "The wind bloweth where it listeth," said Jesus in speaking of the work of the Spirit. Silently, but certainly, the Holy Spirit works regardless of decrees of dictators or opinions of philosophers.

Russia chose to rule God out of existence. God did not blot Russia out of existence by way of reply. He is a patient God and time is one of His servants. No atheistic person or people ever lived well for long. The end comes, and frequently it is a tragic end.

It would be a glorious thing for Russia if a great revival would sweep the land. Without being political in motive, it undoubtedly would influence the government of the people as well as all other relationships.

What about revival in America? Does any nation need it more? Thank God for some encouraging signs. There are the materials in sight for the making of the greatest revival in our history. May it come soon for the glory of our Lord!

\* \* \*

Living in a well-housed civilization it is hard for us to realize that in the early days

of the Church much of its ministry was carried on in the open air. Some of our Lord's greatest messages were thus given. Sometimes on a mountain side, sometimes along the lake, sometimes beside a well, Christ spoke of the life He came to impart.

In a day when the Church is reaching such a small percentage of its possible constituency, is it not time for the Church to take to the open air again? Our Lord called us to be fishermen. It has often been said that the first law of fishing is to go where the fish are. You cannot preach the gospel to needy men if the needy men are not there to hear it. But they are on the street corner and in the market place.

We would like to urge churches, pastors, and young people's groups to start now with a campaign of open air evangelism. Perhaps the porch and lawn of your house would be a good place. Or that vacant lot downtown. Look around for the site and look up for the power. Plan carefully and pray earnestly and may God give you souls for Christ.

\* \* \*

While the Centenary party was holding forth simultaneously in Buffalo and Toronto, there was considerable traveling back and forth by the various speakers.

The Bishop J. Taylor Smith was en route to Buffalo from Toronto when the train stopped at Black Rock and a United States immigration inspector boarded the train, and in due time reached the Bishop's seat.

"Where are you from, sir," he politely inquired. "From England, sir," as courteously responded the Bishop. "May I see your passport?" was the next question. But alas, the passport had been left in the Toronto hotel, as dates called for an immediate return to Toronto after speaking.

The Bishop was asked to leave the train and a long interview was had with the officer in charge of the district office. He explained his mission on this side and told of where he was to speak in Buffalo. The telephone was put into use and soon his identity was established. After a delay of perhaps two hours, he was permitted to go his way.

After the entire matter had been adjusted, the Bishop said to the two government representatives who had interviewed him: "I would like to commend you, gentlemen, on your courtesy and efficiency. I too, have been a man under discipline as Chaplain General of the British forces, and I know you have but been doing your duty in making sure I have a passport. But now I would like to ask each of you gentlemen a question. Do you have your passports to heaven?"

What a significant question and how im-

portant that as Christians we shall be faithful like the Bishop in pressing it. He found one of the two men a real Christian, and he tried to help the other to Christ.

Let us be diligent and let us with prayerful hearts take advantage of every opportunity to witness for our absent Lord.

\* \* \*

Wales has produced many great preachers, but perhaps the peer of them all was Christmas Evans, who died in 1838 at the age of seventy-three. When he was saved at nineteen, he could neither read nor write, and even though he had the handicap of losing one eye at about that age, he set himself to work to prepare for the gospel ministry.

During long years he journeyed up and down Wales and sometimes over the border, preaching the gospel faithfully in little chapels and to great crowds.

Paxton Hood tells how in the closing hours of life when friends were gathered around his bed, he said:

"I am leaving you. I have labored in the sanctuary fifty-three years, and this is my comfort, that I have never labored without blood in the basin"—the ruling power of imagination strong in him to the close, evidently meaning that he had never failed to preach Christ and Him crucified. A few more remarks of the same character: "Preach Christ to the people, brethren. Look at me: in myself I am nothing but ruin, but in Christ I am heaven and salvation."

We have pleasure in printing a condensed sermon of this old-time preacher elsewhere in the MONTHLY. The finest characteristic of the preacher was his power of sustained allegory. Ministers in particular will read this interesting extract with delight.

\* \* \*

The Centenary year is adding thousands of new readers to the MOODY MONTHLY family. How glad we are to welcome to the Institute circle this company. We hope they will become so fond of the MONTHLY and so helped by it, that they will help us make it known to others.

Few Christians seem to feel any obligation to extend the reach of Christian periodicals. This is an age of magazines. The newsstand reveals that most of them are trash. The false cults are hard at work pushing their wares. Christian believers should give encouragement to Christian publishers by ardently pushing Christian literature.

We trust our old friends and our new friends will alike reach out to give us other friends in order that the message of the MONTHLY might have a wider hearing.



A new little paper has appeared to rally our Methodist friends to the truth of our Lord's second coming. In spite of the fact that some of the voluntary leaders of Methodism are not only sold out to a social gospel but are inwardly if not outwardly communistic, there are hosts of Methodists who are true to the doctrines and message of John Wesley.

The new paper is called *Tomorrow* and is published by Dr. Kenneth Cornwell, Williamston, N.J. It is hoped that many friends in that denomination will send Editor Cornwell a word of encouragement or inquiry.

\* \* \*

The members of the Converse family have published the *Christian Observer* without an

intermission since 1827. This year makes the one hundred and tenth anniversary of the family's association with this medium of the Presbyterian Church in the United States which last September celebrated one hundred and twenty-three years of continuous publication.

Through all the years the *Christian Observer* has stood squarely for the integrity of the Word of God, the deity of Christ, the reality of the atonement, and the purity and peace of the Church.

\* \* \*

In a recent number of the magazine it was necessary to warn our constituency against young men in various parts of the country fraudulently representing them-

selves to be Institute students. **Warning** sent out to solicit **Moody MONTHLY** subscriptions. A letter received from Kansas since this warning was given, indicates that such an impostor was taken to the county attorney's office, where he confessed that a group of nine young men were working the community, soliciting subscriptions not only for the **Moody MONTHLY**, but other magazines, on the plea that they were working their way through a Bible school.

We feel it is wise to pass on this additional information so that our subscribers may be on their guard. *Bona fide* students who take subscriptions for this magazine always carry **Moody MONTHLY** credentials, and in no instance do they solicit subscriptions for other magazines.

## Opening of Moody Centenary in Britain

By REV. WALTER J. MAIN, Glasgow, Scotland

**A**S I sat upon the platform of the Royal Albert Hall, London, on the night of February 5, two questions forced their way to the front of my mind again and again: What would Moody have done and said had he been standing on the rostrum tonight? What result would he have best liked from this great gathering? Only one answer satisfied me. I believe he would have preached the gospel, and, best of all, would have liked to see souls saved.

### Two Speakers from America

These reflections were given point by one of the speakers, Dr. H. A. Ironside, who based his message on Romans 1:16. The crisp tones of his voice were but a reflection of his clear-cut views of the fundamentals of the faith. He, with Mel Trotter, arrived from the United States but a few hours before this meeting was due to commence. I know they had offered much prayer that God would control liners and trains in order to get them to London on time. They have that quiet demeanor which so evidently proclaims the man who walks with God intimately.

I never heard Moody; I was born the year he died, but I know that the platform party would have pleased him. It came to the platform two minutes before the advertised time. I am sure Moody was a punctual man. Did anyone ever hear of him being late?

One thing is true now as then, he holds the esteem and regard of the highly placed and influential. His meetings in Britain—especially in London—were attended by royalty, by Ministers of the Crown, by government officials, by surgeons and lawyers of note, by men of renown in literature and art.

I recalled the story told of Gladstone and Arnold, the noted agnostic. They sat side by side one afternoon on the platform of the Royal Opera House, in the Haymarket, London. At the close of the meeting Gladstone turned to Arnold and said, "I thank God I have lived to see the day when He would so

bless His Church by raising up a man to preach His gospel as we have heard it preached this afternoon." Arnold's look was a serious one when he turned to Gladstone and said, "I would give all I possessed if I could say that."

### Notable Men on the Platform

His honor is secure in the regard of those in attendance at this centenary gathering. A glance around the platform assures us of this. The chair is occupied by the Marquess of Aberdeen and Temair. The speakers' list includes a Minister of the Crown, the Rt. Hon. Sir Thomas Inskip, Minister in the Government for the Co-ordination on Defense, and one of the best known members of the conservative school in the Church of England. The Rt. Rev. the Lord Bishop of Norwich, K.C.V.O., D.D., is there to represent the Church of England. Principal Martin of New College, Edinburgh, is there to express the gratitude of the Church of Scotland. The Rev. Prebendary Carlile, C.H., D.D., ninety years of age, and clear in voice and view, is there to pay his tribute. Commander R. G. Studd, of the Royal Navy, speaks for the younger generation, and is accompanied by his father, Sir Kynaston Studd, sometime Lord Mayor of London. Dimsdale Young, the grand old man of British Bible-lovers, provokes the "Amens" and "Hallelujahs" from the audience. A. Lindsay Glegg, Esq., the best known and best loved Christian business man in Britain, is there with many others.

The Keswick Movement is represented by the Revs. E. L. Langston, Earnshaw Smith, W. H. Aldis, W. W. Martin. The Bible Testimony Fellowship, whose work for the defense of the Scriptures is honored in our land, is represented by Rev. Dr. F. T. Ellis, and Messrs. Charles Phillips and Gordon. The Advent Testimony and Preparation Movement, founded by the late F. B. Meyer, with whom D. L. Moody was so closely associated in his great work in this country, paid

its tribute in the person of Rev. F. John Scroggie. The National Young Life Campaign came to express its gratitude in the persons of its founders, the Woods brothers. And many more were present, of whom time would fail me to tell.

When the chairman asked all to stand who had had the privilege of hearing Moody, not a few arose in that audience of 12,000 people. But when Prebendary Carlile, founder of the Church Army, after a speech filled with reminiscences of Moody and his work, asked all to stand in gratitude to God for the life and labors of D. L. Moody, the uprising was spontaneous and sincere.

### Why Honor Moody?

But the question may be asked, Why pay this tribute? These impressions of a great man and an equally great gathering could not be brought to their close better than by quoting Dr. Ironside's closing words on this auspicious occasion: "You ask us why we honor D. L. Moody? We honor Moody because we honor God. We revere his name because we are loyal to God's Word. We pay him this tribute because we, with him, are 'not ashamed of the gospel of Christ' which 'is the power of God unto salvation.'"

Quoting D. L. Moody, "Don't ever try to tell what the Bible teaches until you know what it says."—Dr. Richard E. Day.

The gospel suits the people of Britain. The Welshman likes something to sing about; the Irishman likes something to fight about; the Englishman likes something he can talk about; and the Scotsman likes it because he gets it for nothing.—Jock Troup, Glasgow.

There are more Christians in Korea today than there were in the Roman Empire one hundred years after Christianity began.—Dr. George S. McCune, Union Christian College, Korea.

Moody Bible Institute Monthly

# The Search for Truth: Where Is It Leading?

By J. D. EGGLESTON, LL.D., Hampden-Sydney, Va.

Address at Founder's Week Conference

IF WE carefully read the eighth chapter of John we shall see that the Pharisees were trying to entrap Jesus. They told Him that His statement about Himself was not true. He had said, "If ye believe not that I am he (that is, Jesus the Messiah), ye shall die in your sins" (John 8:24); and when He said to them, "Before Abraham was, I am," the Jews knew exactly what He meant. They knew that God had said to Moses, when the latter asked God whom he should say had sent him, "Say unto the children of Israel, I AM hath sent me unto you" (Exod. 3:14). This was an explicit declaration by Jesus Christ that He was the same I AM who had spoken to Moses and was now speaking to the Pharisees and the other Jews assembled before Him. And so the Pharisees attempted to stone Him for blasphemy, because if Jesus Christ was not speaking the truth, He was speaking blasphemy.

## Christ's Method for Discovering Truth

And we read, "As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:30-32). He certainly would not have said to those scoffers, "If ye continue in my word, ye are my disciples indeed"; and when, in answer to His positive statement, the leaders asserted that they were already free, Jesus told them that they were in bondage to sin, and added, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

It seems perfectly obvious to me that, broadly speaking, there were two groups assembled before Him—the Pharisees, who were trying to entrap Jesus, and who were scoffing at Him, and a larger group, who were there to see what it was all about and to ascertain whether the Pharisees were right, or whether Jesus was right. And while He was speaking to the Pharisees, many in the crowd came to believe on Him; and then Jesus uttered, to these who had now come to believe on Him, the memorable words which have been so completely wrested from their context and meaning.

To what sin were the Pharisees in bondage? The whole context shows that it was to the sin of unbelief in rejecting Him as God: "If ye believe not that I am he, ye shall die in your sins."

Is it not obvious, therefore, that there were two conditions on which men could know the truth and could become free? One condition was belief in, and acceptance of, Him as Lord and Saviour; and the second condition was continuance in His word.

Therefore it can be said on the authority of the Bible—to me the transcendent and only authority—that no one can find essential spiritual truth without starting as a believer in Jesus as the Christ. The passage to which I



J. D. Eggleston, LL.D.

have referred has no meaning—at least to me—unless it means just this. And yet there are vast numbers of people who have been led to depart from this standard, this way laid down by Jesus Christ, and who do believe that essential spiritual truth can be found in other sources than in Him.

## The Source of All Truth

Why is this belief in Him necessary? Jesus Christ is the source of all spiritual truth, according to His own declaration: "I am the way, the truth, and the life" (John 14:6). And if He is not the source of all essential spiritual truth, if He is not the truth and the way, He is not God. If His Word is not the revelation of all essential spiritual truth, it is an inadequate revelation. Spiritual truth is a revelation from God to man, not a discovery to be made by brain toil. And if this is not true, there was no need for a revelation, and no need for any God-man.

There is no spiritual truth of any value whatsoever that is not found in Jesus Christ. There is no spiritual truth of eternal value that is found except in Jesus Christ. There is no spiritual truth with any spiritual life in it, except in Jesus Christ. No religion has even a spark of life to offer mankind. Christianity, which is Christ, alone offers spiritual life to those who, without this life, are spiritually dead. Every religion was founded by a man, or by men, long since dead. Christianity is a Person, or is based upon a Person, who has always lived, who lives forevermore; who imparts His eternal life to those who accept His offer; who was in the beginning with God, and through whom all things came into being; who by His almighty power holds the universe in His hand and holds it in order, and whose grasp of it, if loosened, would send it instantly into universal chaos and death.

In his perplexity, doubting Thomas said to Jesus, "Lord, . . . how can we know the way?" Jesus said unto him, "I am the way,

the truth, and the life; no man cometh unto the Father, but by me." This is a supreme declaration, a supreme claim, and there can be only a willful misunderstanding of its full meaning. That statement of Jesus Christ can be accepted in full, or rejected in full. It cannot be straddled.

"Narrow!" "Dogmatic!" Yes, to the last degree; and either utterly true or utterly false. He was either the great God-man, or He was a great deceiver.

## A Question of Will Rather Than Intellect

"But," says someone, "if one has doubts, what then? How is one to know that Jesus is the only way?" The answer to this question was anticipated by Jesus, when some of the pundits—the university and college group—wondered how Jesus could know anything worth while, since he had not attended university classes or lectures. Jesus answered them and said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:16, 17). "If any man is willing—wills—he shall know." It all goes back to the human will. And not here only, but everywhere, the Bible gives the scientific approach; offers the scientific test. "O taste and see that the Lord is good: blessed is the man that trusteth in him" (Ps. 34:8). Isn't that the scientific way to learn whether this doctrine be true or false?

Dr. Howard Agnew Johnston has said that "the scientific method is inductive, pragmatic, empirical, resulting from actual experiment. It is equally applicable to every subject, including religion." Of course the Bible recognizes this fact. The Holy Spirit did not need the help of the "modern mind" when He wrote the Bible through human agents. It should go without saying that the book He wrote makes the scientific approach to man. It is sheer presumption to deny or doubt it.

It will be recalled that the brilliant scientist, George J. Romanes, wrote to the Christian missionary, Dr. John P. Gulick, asking him how he, Dr. Gulick, could believe in Jesus Christ as the Saviour of the world. This was at the time when Romanes was under the impression that "scientific thinking" required a rejection of even God Himself. He had been led into this position by following Darwin's evolutionary theories. Dr. Gulick asked Romanes to approach the subject with him "from the viewpoint of biology," and then proceeded to reason with him in a really scientific way. Romanes was tremendously impressed, and said, in reference to this correspondence, that he himself "had never taken seriously that saying of Jesus, 'If any man willeth to do his will, he shall know of the teaching, whether it be of God'" (R.V.). And he then said, "I find that Jesus was scientific in that He gave us a working hypothesis in

that saying, challenging us to test and prove that it works." He then made this statement: "No man ever tried it who did not prove it true."

#### A Strictly Scientific Approach

Romanes had now come to *real* "scientific thinking." Formerly he had gone only part of the way; and his position, as he admitted, had been *unscientific*. In one of his discussions on the meaning of faith, he stated that Professor Thomas Huxley fell "into the common error of identifying *faith* with *opinion*." It may be said just here that Lord Kelvin, recognized as one of the greatest scientists in the history of the world, and of whom Lord Fischer said that he had the greatest brain he had ever known, made the statement that scientific thinking compelled belief in a creative power; and yet the "modern mind," as exemplified by Julian Huxley, states that "with the advance of science, God inevitably becomes more remote from human affairs. This process has continued," he said, "until the hypothesis of God has lost most of its old intellectual and practical value. It is man who provides the element of sacredness in religion." You can see that there are scientists—and scientists; and each one, of course, is at liberty to choose his own group.

When Jesus Christ laid down the two necessary conditions of finding spiritual truth, He gave the strictly scientific approach. I was much interested recently, to find this statement of Romanes, after he had become a Christian: "No one is entitled to deny the possibility of what may be termed *an organ*

*of spiritual discernment*." Mind you, that statement comes from a scientist of brilliant attainments and of an unsurpassed experience. One is reminded of the statement of the Holy Spirit, speaking through Paul, "The natural man (the spiritually unborn man) receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

Professor Thomas J. Smith, of the University of Melbourne, quotes Ritschl as saying, "We are able to know and understand God, sin, conversion, eternal life in the Christian sense, only so far as we consciously and intentionally reckon ourselves members of the community which Christ founded." Professor Smith adds, "That means that we can understand and appreciate Christianity only by coming inside it." And surely we can endorse the statement of Romanes, that "it is a matter of fact that if Christianity is truthful in representing this world as a school of moral probation, we cannot conceive a system better adapted to this end than is the world, or a better schoolmaster than Christianity." Lecky, not a Christian, speaks in a similar vein; and Professor Huxley himself urged the importance—indeed, the necessity—of teaching the Bible in the schools of England.

#### The Error of the "Open Mind"

"The truth shall make you free." Freedom is not inconsistent with real belief in Jesus Christ. The "open mind" may be open to

error and closed to truth, and inevitably will be, unless the individual proceeds in the scientific way. The idea that to disbelieve is scientific, and believe is unscientific, is very prevalent, but none the less a false assumption. The really open mind will test, in the laboratory of daily life, the claims of Jesus Christ.

Man has lost the way to God. He is floundering in darkness, and is hopelessly lost until he sees the real way, the only way, and enters it. Nicodemus was a college or university man, and he was trying to understand Jesus entirely by an intellectual process. It could not be done then. It cannot be done now. Yet, today many of our universities and colleges are sending out from their halls young men and young women who have been taught that spiritual truth can be discovered by brain toil; by long searching among various religions; by painstaking research in the realms of science, and in the fields of psychology and philosophy. They are taught that a belief in revelation is unscientific and cannot be accepted by anyone who has a respect for his intellect. If these teachings are right, Jesus was mistaken, and there was no God-man, and we *can* "by searching, find out God." There can be no halfway ground in this matter. Any compromise is fatal to fundamental Christian belief. We are not "competent by our own reasonings" to do our thinking in spiritual matters, but "our sufficiency is of God" (II Cor. 3:5, 6).

A continuation of this article will appear in the next issue.—The Editors.

## Liverpool Memories of D. L. Moody

By ARTHUR WARDEN, Liverpool, England

MY MEMORY goes back to the time of Mr. Moody's first visit to Liverpool. He used to conduct meetings in Victoria Hall, an enormous wooden structure specially erected for the purpose. The site of the building on Victoria Street is now occupied by government offices. I used to see thousands of children from Sunday Schools and other quarters making their way to this hall. The home of my childhood was not many yards from Victoria Hall, and I remember looking out of the windows at these processions of children going to the hall. The old home was swept away when the Mersey Tunnel was built. Strange to say, I was never taken to the hall, though I know my father was in the habit of attending the meetings. Perhaps it was thought that I was too young, but I now regret very much that I did not see the inside of the building and hear Mr. Moody at the time.

I recollect my father telling of an incident which illustrates Mr. Moody's tact, wisdom, and ability to manage big meetings. While he was preaching on one occasion, his quick eye discerned that there was trouble in one of the galleries. In fact, a fight was about to break out. He at once stopped his sermon, saying in his abrupt manner, "Let us sing 'Hold the Fort.'" At once the congregation

joined heartily in the popular hymn, during the singing of which the disturbers were removed by the stewards. As soon as Mr. Moody perceived that all was well, he as abruptly stopped the singing and proceeded with his preaching.

#### Unconventional and Humorous

I first saw and heard Mr. Moody in the old Hengler's Circus here. It would be about the year 1883. I can seem to see him now—the well-known, square-built figure, very prompt and energetic, but not at all averse to humor at the right time and place. I soon realized that he was unconventional when I heard him say, "There's a man down there without a hymn book." At the same time, Mr. Moody shied over the heads of the people in some half dozen seats, a large limp-backed hymn book which he had himself been using. Napoleon's enemies in his early days used to complain that he did not make war after the accustomed fashion. He broke all the expected rules of the game. Mr. Moody, who was something of a Napoleon too, did not follow precedent if it suited his purpose to be original. He was never a mere imitator. There was a fresh originality about him, and he always gave abundant evidence that he had marked qualities of leadership and initiative.

One of my most pleasant recollections is that of one night when Mr. Sankey was prevented from attending at the start. Mr. Moody led the audience in singing "Tell Me the Old, Old Story," and other popular hymns. Later Mr. Sankey arrived, when Mr. Moody remarked jocularly, "Sankey, we're getting on very well without you," at which the audience laughed heartily. When, however, Mr. Sankey took charge there was a marked improvement in the singing, whereupon Mr. Moody said with accommodating good humor, "Sankey, we're getting on better *with you*." Again, of course, there was a good-natured laugh.

Dr. Dale, of Birmingham, in his remarkably fine volume of *Yale Lectures on Preaching*, has left on record his impressions of the dramatic power of Mr. Moody's preaching. I myself was struck with this, though I was but a lad at the time. I remember his vivid descriptions of incidents he used as illustrations. There was wonderful pathos in his voice. He told on one occasion of a man who because a railway company insisted on running their track through his farm, vowed that he would wreck the first train that came through. I remember the thrill as Mr. Moody depicted—with a sweep of his arm—the oncoming train. He told almost with tears of the wrecker's doom, his long imprisonment,



and then how earnestly he pointed the moral that "whatsoever a man soweth that shall he also reap."

It was largely through Mr. Moody's influence that the Y.M.C.A. in Mount Pleasant, Liverpool, was built. He also doubtless inspired many forms of religious enterprise which are bearing fruit in the life of Liverpool today. He was associated with, and encouraged the men whose labors led to a radical transformation in the streets of the city, which is no longer spoken of as "the black spot on the Mersey." His monument, however, is invisible, but is found in the lives of men and women transformed by the grace of God under Mr. Moody's ministry.

#### A Simple, Straightforward Man

It is pleasant to remember that a small harmonium used by Ira D. Sankey in Mr. Moody's Liverpool evangelistic campaigns is still in use at the Common Hall, Hackney, in the city. A brass tablet on the harmonium contains an inscription recording the fact. The late Mr. Thomas A. Leigh, a great friend of the evangelist, was an indefatigable attendant at the noonday prayer meeting in the Common Hall.

There will no doubt be many analyses made of Mr. Moody's character, but after all he

was a simple man. It is true he was a great man, but "as the greatest only are, in his simplicity sublime." Dr. Dale once said to him, "Mr. Moody, I can see nothing in you to explain the results of your work." The reply was, "I would be very sorry if you could." Incidentally, one is reminded of the evangelist's gift of ready repartee. Mr. Gladstone, who had a keen eye for the good points in any man, said, "Mr. Moody, I wish I had your shoulders" (he certainly had good square shoulders). The reply was instantaneous, "Mr. Gladstone, I wish I had your head upon these shoulders."

There was no trace whatsoever in Mr. Moody of the Jesuit. A more straightforward man never walked the earth. Lord Morley said of Gladstone, "No man ever lived and wrought in fuller sunlight." Spurgeon said, "You may write my life across the sky. I have nothing to conceal." These fine testimonies apply to Mr. Moody in a pre-eminent degree. It was characteristic of him, as Dr. F. B. Meyer has written, that when he was out driving in his "buggy" he never went round anything, but always straight on, and "over the top." I think Dr. Meyer got a few bumps which served to impress this on his memory!

Many writers and speakers will dwell upon

the varied aspects of Mr. Moody's character, so I will content myself with a brief reference to two of these. First, his absolute unselfishness. He was free from all unworthy aims, and was utterly consecrated to the service of God. Dr. John Watson, of Liverpool, known the world over as "Ian McLaren," said of him, "He is the most unselfish of all our evangelists." Mr. Moody exemplified both in preaching and practice the Master's "tenth beatitude," "It is more blessed to give than to receive."

It always seemed to me that his great secret was love. Like Paul, he felt that though he had all other qualifications and lacked love, he was nothing and could do nothing. He won people by his love. People were moved as he preached because of the winsomeness, tenderness, and pathos of his words. Very beautiful it is to ponder the man's dying words, which the world will not willingly let die: "Earth is receding; heaven is approaching; God is calling me."

May the same Spirit that inspired this heroic servant of God descend upon us! "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

## What the Bible Meant to Moody\*

By REV. WILBUR M. SMITH, D.D., Coatesville, Pa.

IF A CHAPTER or essay has been written containing a careful analysis of the structure and fundamental characteristics of Moody's sermons, I have not seen it. And, in attempting to ascertain just what Mr. Moody did with his Bible in preaching that gave him so much power, I find myself entering on new territory and confronted with unexpected difficulties. I think we should state,

1. Moody's sermons began with the Word of God and then reached out to the hearts of men, to the great principles of life which he so grippingly presented. Moody did not begin with ideas, or speculation, or with some aspect of contemporary thought, but all of his sermons found their source in the great fountain of truth bursting forth from the Word of God.

2. Moody always made his sermons transparently clear. Being first a business man, and not one trained in philosophy or speculative thinking, he never gave utterance to a single sentence in the pulpit, the meaning of which was not at once clear to all of his audience. What he wanted to do was to get at the meaning of a text, and he made that meaning first clear to himself, and then he was enabled to make it transparently clear to the thousands to whom he was unfolding its truth.

3. Moody had a wonderful gift of imagination, and he could make his characters so live before his audience that those who were listening to him actually felt that the very

character was there before him.

4. Moody illuminated all of his preaching with most apt illustrations. Probably there was no preacher of his day who could use illustrations in such an abundant and appropriate way as he could. He was alert for new ones constantly, and he could give one illustration after another, illuminating a certain point he was making, until no one could help being moved by the truth which he was attempting to expound.

5. Moody supported everything he said by quotations from the Word of God. Not only did his sermons rest upon the rock of Holy Scripture, but the sermon itself was built out of great nuggets of biblical texts. There was something marvelous in the way he could, in an instant, buttress his statements of the truth with texts to which he turned as if guided by an infallible instinct. But it was only the appropriate fruit which grew upon the tree of his persistent and loving study of the Bible.

6. Moody was wonderfully gifted in being able to use the Word of God from the pulpit as the sword of the Spirit to pierce through the hardness of men's hearts, and to bring about immediate conviction and conversion.

#### How an Infidel Was Saved

As an illustration, we might take the conversion of E. P. Brown, later the editor of the *Ram's Horn*, who, in his earlier days, was one of the bitterest infidels in America. One night Mr. Brown entered the Chicago Avenue Church for the purpose of gathering material

against Mr. Moody for his paper. Moody was preaching his sermon on the father of the prodigal son. Looking straight into the face of Mr. Brown, who apparently he never saw before, he said, "My friend, the father of the prodigal is the picture of God, and as the father of the prodigal is waiting for his son, so God is waiting for you." That night Mr. Brown accepted an invitation to go into the inquiry room, and was led out of his darkness into the light of the gospel. After his conversion, he said, "I heard the theologians talk about God and I hated Him. But I had a father, and I knew what his love was, and I heard myself saying, 'If this is the true picture of God, then I would like to know Him.'"

7. Finally, Moody allowed the truths which he preached to first powerfully and profoundly influence his own life, and he went into the pulpit quivering with the truth which he was about to utter. Moody's former pastor at Plymouth Church, the Rev. Dr. Roy, tells us that he heard Moody once preach on the compassion of Christ, during which his great audience seemed moved like a forest swept by the wind, and when the sermon was over, Dr. Roy asked Moody how he ever prepared a sermon like that. To this the great evangelist answered:

"I got to thinking the other day about the compassion of Christ, so I took the Bible and began to read it over to see what it said about that subject. I prayed over the texts until the thought of His infinite compassion overpowered me, and I could only lie on the floor of my study

\*Conclusion of address delivered at Founder's Week Conference.

with my face in the open Bible and cry like a little child."

### How to Fill the Churches

Perhaps we could not close this particular part of our study in a better way than by quoting some words of Moody himself regarding biblical preaching.

"If you feed the people well, they will come. People have got tired hearing a little more or less eloquence. The preachers have hitherto used the Bible merely as a textbook. They have taken their texts out of the Bible, and they have gone all over Christendom for their sermons. The result is that our churches are weak in spiritual power. If the people can only get back to the Word of God, then we will have not just here and there a revival, but we shall be in a revival all the time. For men who have nothing but essays, it is hard to get pulpits, and it will be harder. Go into any one of our city parks to feed the birds and throw down a handful of sawdust. You may deceive them once, but not a second time. But throw down crumbs, and they will pick them up. So in the churches, give people the Word of God and they will know the difference."

### Using the Bible for Soul Winning

It would be difficult to conceive of anyone more apt and effective in using the Word of God to bring men personally to confess the Lord Jesus Christ than Dwight L. Moody. Take, for example, his dealing with one who himself became one of America's great evangelists, Dr. J. Wilbur Chapman.

Mr. Chapman was then a student at Lake Forest University, and went down to Chicago in 1878 with the one purpose of hearing Moody preach. For a long time, he tells us, he had been in doubt on the subject of assurance. At the close of the evening service of that day, when he heard Moody preach four times, he had the privilege of a moment's conversation with him, and told him he did not know for certain whether he was a Christian or not, and asked for help. Moody at once quoted John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life," and then said to him, "Do you believe this verse?" Mr. Chapman told him he certainly did. Moody asked him, "Are you saved?" "Well," said Mr. Chapman, "sometimes I think I am, and other times I feel I am not." Moody put his hand on the young student's shoulder and said but one sentence: "Young man, whom are you doubting?" and left him. "It flashed across my mind," said Dr. Chapman, in speaking of this epochal hour, "in an instant that in my lack of assurance, I was doubting Christ. From that moment to this I have never doubted."

We could multiply illustrations by the score, but time forbids, yet we cannot close this part of our message without quoting Mr. Moody's own words in regard to the place that the Word of God ought to have in the life of converts.

"A good many people are asking, 'Will this work hold out?' Now, I am not a prophet, nor the son of a prophet, but there is one thing I can predict, and that is that everyone of these young converts who studies his Bible so that he learns to love it better than anything else, will be sure to hold out. The world will have no charms for him. What all these young converts want, is to be in love with the

Word of God, to feed upon it as honey and the honeycomb."

### Arousing a Nation to Bible Reading

Probably no one since the days of Martin Luther ever aroused a nation to a new conception of the greatness and the richness of the Word of God, and the joy and strength that can be found from reading it, as Dwight L. Moody. For he stirred the English-speaking world in the quarter century of his marvelous ministry, both in his Bible readings, which were an innovation in his day, and in his distinctly biblical preaching. Wherever Moody went, the sale of Bibles multiplied, and Bible study became popular.

Moody did not hesitate to go so far as to tell people what kind of Bible they ought to get. "I believe," he once said, "in getting a good Bible with a good plain print. I have not much love for those little Bibles which you have to hold right under your nose to read them, and, if the church happens to be a little dark, you cannot see the print, but it becomes a mere jumble of words. 'Yes,' someone will say, 'but you cannot carry a big Bible in your pocket.' Very well, then carry it under your arm, and if you have to walk five miles, you will just be preaching a sermon five miles long. I have known a man convicted by seeing another carry his Bible under his arm."

He was always urging his converts to give Bible study a pre-eminent place in their lives. While in Brooklyn, he wrote a circular letter to a great number of those who had accepted Christ under his preaching, in which he said:

"Do not, above all, forsake your Bibles. You can never separate Jesus, the Word made flesh, from the written Word. He who proclaimed Himself the *Way*, declared also that He was the *Truth*. Pack your memory full of passages of Scripture with which to meet Satan when he comes to tempt you or accuse you, and be not content to simply *know*, but strive to *obey* the Word of God. Never think that Jesus has commanded a trifle, nor dare to trifle with anything He has commanded."

The great conferences that Moody initiated at Northfield were for the one purpose of bringing together some of the outstanding Bible scholars and teachers of the English world, that they might encourage, and help, and instruct, interested Christians coming together from all parts of the country in their reading, understanding, and teaching of the Word of God.

### Moody's Greatest Enterprise

The one enterprise that Moody founded which through its history has done more in America than any other one institution to exalt the Word of God, to train young men and women in its interpretation, and to circulate volumes helpful to preachers and to Bible teachers, we have purposely left for final consideration. We refer, of course, to the Moody Bible Institute in Chicago. When the Institute was founded in 1886, its object was plainly set before the public in the following words, which, while they may not be Moody's own words, were undoubtedly written under his supervision:

"There is a great and increasing demand for men and women skilled in the knowledge and use of the Word of God, and familiar with aggressive methods of work, to act as pastors' assistants, city missionaries, general missionaries, Sunday School missionaries, evangelists, Bible readers,

superintendents of institutions, and in various other fields of Christian labor, at home and abroad. All over the land are those who would, with a little well-directed study, become efficient workers in these fields. There are also many men called of God into Christian work at too late a period of life to take a regular college and seminary course, but who would, with such an opportunity of study as the Institute affords, be qualified for great usefulness. There is a third class: persons who do not intend to devote their entire time to gospel work, but who desire a larger acquaintance with the Bible and methods of Christian effort, that while pursuing their secular callings they may also work, intelligently and successfully, in winning men to Christ. The object of the Institute is to meet the needs of these several classes. Besides these, many ministers and theological students, who have enjoyed the advantages of the regular training, have spent their vacations with us, getting a better knowledge of the English Bible, and how to use it in personal work, and a larger experience in aggressive methods of Christian service. The Bible Institute aims to send out men and women having six characteristics: thorough consecration; intense love for souls; a good knowledge of God's Word, and especially how to use it in leading men to Christ; willingness to 'endure hardness as good soldiers of Jesus Christ'; untiring energy; and filled with the Holy Spirit."

The Moody Bible Institute has fulfilled that expectation of its founder!

### 36,000 Christian Workers Trained

Never until we get to heaven will we ever begin to know what contributions have been made to the exposition of the Scriptures, what mighty bulwarks have been raised against the inroads of modernism and atheism, how many thousands of souls have been won to the Lord Jesus Christ under the power of the preaching of the Word of God, what adorning of the doctrine of God has been achieved, by the thirty-six thousand men and women who have been students at the Moody Bible Institute during the last half century! Undoubtedly, more men and women are being reached by the gospel every year by those men and women now scattered to the four corners of the earth, than were ever reached in any one year by the great evangelist himself. He has left a mighty institution which is multiplying infinitely his exaltation of, his emphasis upon, and his passion for the Word of God.

Will the reader bear with the speaker if he repeats what he said a few moments ago, that, considering all that D. L. Moody achieved in his preaching, in Bible readings, in his urging people to buy, and study, and carry the Word of God, in establishing conferences at Northfield, in the winning of hundreds of thousands of men and women to the Lord Jesus Christ, and in the establishing of the Moody Bible Institute for the training of biblically-taught men and women, it cannot be questioned that Moody did more to honor and glorify and multiply the Word of God in the English-speaking world than any other one man, and he did more for the increased distribution of and the wider study of the Word of God than any other single person in modern history since the days of Martin Luther.

### Moody a Modern Paul

May it not also be said that Moody prob-

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Moody Bible Institute Monthly

# A Famous "Kist o' Whustles"

By REV. HERBERT LOCKYER, Liverpool, England

NO commemoration of D. L. Moody is complete without a partial recognition of Ira D. Sankey, the "man with a melodeon," who was content to labor as an armor-bearer for the companion he loved. It is the cognizance of Sankey's contribution to Moody's success that helps to make Dr. Richard E. Day's Moody centennial biography valuable. Two chapters in *Bush Aglow*, which without doubt is one of the most fascinating books on D. L. Moody ever written, are devoted to Sankey's work.

Says Dr. Day, "This man with a baby organ is much too important to be scattered through the chapters, as others of the compassing cloud. He deserves the recognition of a separate treatment, even as the Berkshire Madonna and the Faithful Christiana." And Dr. Day most fittingly recognizes the wonderful union that existed between Moody and Sankey whereby they were made complete.

## Why the Small Organ Was Used

It is well known that Sankey preferred to use a small instrument in campaigns. Large, noble organs were apt to drown the voices of the singers. Disapproving Scotsmen called Sankey's organ, which Dr.

Andrew Bonar, anxious to be conciliatory in a denomination where for three hundred years organs had been forbidden, assured the fretting Presbyterians was "a very little one," the "devil's kist o' whustles." Conspicuous, however, in Sankey's baggage was what others deemed to be a comical little melodeon.

It may not be generally known that the small organ Sankey used in some of those stirring missions which Moody and he conducted in Scotland, and especially in Edinburgh, is still in use.

A few months ago while conducting a Bible conference in the Carrubbers Close Mission, Edinburgh, I came across Sankey's organ in one of the anterooms, and was interested to learn that it was at such that this anointed minstrel composed and sang "The Ninety and Nine." Thinking that scores of friends would like to see the picture of this precious instrument, which is jealously guarded, I secured the photograph herewith reproduced.

The tune of "The Ninety and Nine" was composed under dramatic circumstances. Here is Mr. Sankey's own account of its discovery. In his *Life and Sacred Songs* he tells us that "it was in the year 1874 that the poem 'The Ninety and Nine' was discovered, set to music and sent out upon its world-wide mission. Its discovery seemed as if by chance, but I cannot regard it otherwise than providential. Mr. Moody had just been conducting a series



The organ at which Ira D. Sankey composed "The Ninety and Nine." Pastor Robert Millar of Carrubbers Close Mission, Edinburgh, is seated at the organ.

of meetings in Glasgow and I had been assisting him in his work as a leader of the singing. As we were about to board the train, I bought a weekly newspaper for a penny.

## The Song Found on the Train

"In the hope of finding news from America, I began perusing my lately purchased newspaper. This hope, however, was doomed to disappointment, as the only thing in its columns to remind an American of home and his native land was a sermon by Henry Ward Beecher.

"I threw the paper down, but shortly before arriving in Edinburgh I picked it up again with a view to reading the advertisements. While thus engaged my eye fell upon a little piece of poetry in the corner of the paper. I carefully read it over and at once made up my mind that this would make a great hymn for evangelistic work if it had a tune. So impressed was I that I called Mr. Moody's attention to it, and he asked me to read it to him. This I proceeded to do with all the vim and energy at my command.

"After I had finished, I looked at my friend Moody to see what the effect had been, only to discover that he had not heard a word, so absorbed was he in a letter which he had received from Chicago. At the noon meeting on the second day, held at the Free Assembly Hall, the subject presented by Mr.

Moody and other speakers was 'The Good Shepherd.' When Mr. Moody had finished speaking, he called upon Mr. Bonar to say a few words. He spoke only a few minutes, but with great power, thrilling the immense audience by his fervid eloquence. At the conclusion of Mr. Bonar's words, Mr. Moody turned to me with the question, 'Have you a solo appropriate for the subject, with which to close the service?' I had nothing suitable in mind, and was greatly troubled to know what to do. At this moment I seemed to hear a voice saying, 'Sing the hymn you found on the train.'

"I thought this impossible, as no music had ever been written for that hymn. Again the impression came strongly upon me that I must sing the beautiful and appropriate words I had found the day before, and placing the little newspaper slip on the organ in front of me, I lifted my heart in prayer, asking God to help me sing, that the people might hear and understand. Laying my hands upon the organ, I struck the chord of A flat and began to sing. Note by note God gave me the tune, which has not been changed from that day to this. As the singing ceased a great sigh seemed to go up from the meeting, and I knew that the song had

reached the hearts of my Scottish audience. Mr. Moody was greatly moved. Leaving the pulpit, he came down to where I was seated. Leaning over the organ he looked at the little newspaper slip and with tears in his eyes, said, 'Sankey, where did you get that hymn? I never heard the like of that in my life.' I was also moved to tears and arose and replied, 'Mr. Moody, that is the hymn I read to you yesterday on the train, which you did not hear.' Then Mr. Moody raised his hand and pronounced the benediction, and the meeting closed. Thus 'The Ninety and Nine' was born."

## A Poem Composed in Suffering

The author of this unique hymn was Miss Elizabeth C. Clephane, a young Scotch woman, of Melrose, near Edinburgh, who had a great love for poetry. Among the sick and suffering she won the name of "Sunbeam." Her life, marked by deep suffering, ended at the age of thirty-nine, in 1869, five years before Sankey sang her into immortality. Miss Clephane wrote "The Ninety and Nine" for a friend, who had it published. It was comparatively little noticed until by his own use of it, Sankey immortalized it. How impoverished our hymn book would have been if Sankey had not deposited this poem in his "seedplot," which was the name he gave to

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# The Baker

By REV. DONALD DAVIDSON, B.D., B.Litt., Ph.D.,\* Leith, Scotland

*And Pharaoh was wroth . . . against the chief of the bakers.*

Genesis 40:2

**W**HAT are we to make of Pharaoh's chief baker? His tragic story, introduced into the sacred record, it would almost appear, only to illustrate Joseph's prophetic powers, is so vague and in many respects puzzling, that it seems little likely to be fruitful of any helpful suggestion. But let us have no hesitation in giving our unqualified assent to Paul's contention that all Scripture, even such a brief and incidental mention as the story of Pharaoh's chief baker, has been given us "by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

## One Is Taken; Another Left

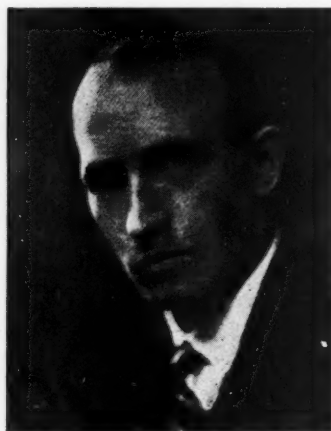
If there is one thought, however, which this story invites us to ponder, it is the uncertainty of mortal life. "Within three days," says Joseph to the butler, "shall Pharaoh lift up thine head, and restore thee unto thy place." While to the baker he says, "Within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree." No reason is given to explain the good fortune of the one man, or the cruel fate of the other. From what we are told of the two prisoners and of the charge against them, it is impossible to say why the butler was exalted or the baker executed. We cannot but feel a natural pity for the poor baker who as he listens to his fellow-prisoner tell his dream, and receive such a happy interpretation of it, is moved to tell his own story, confident that a like happy future is in store for him.

But inexplicable as the whole thing may appear, is it not profoundly true to human experience? Daily we are faced with the same apparent confusion. One is taken, another left. Why should the precious little life with a world of promise before it, be snuffed out like a candle, while those whose lives are dry as summer's dust burn to the socket? But what guarantee is there that any of us who are alive and well today, will tomorrow find ourselves among the living? No, if there is one truth to which we must all subscribe, it is the desperate uncertainty of mortal life. "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow" (James 4:13, 14). Who knows what a day will bring forth? And yet we persist in living as if things were to go on forever as they are now!

## Who Knows about Tomorrow?

Need we wonder whether the old story of Pharaoh's chief baker has any lesson for us today? If it has no other lesson, it has this superlatively important one, "Ye know not what shall be on the morrow." For some, the future may hold health, and happiness, and honor. For others, the future may have only sickness, and sorrow, and disappointment.

\*An English Keswick speaker.



Rev. Donald Davidson

ment. Who knows? To many it will never be given to grasp the glittering prizes of life. They may never be more than faithful failures, struggling on to the end, the end that perhaps comes with tragic bitterness on the very threshold of success. They scorn delights, and live laborious days.

It is not given to us as it was given to the two men in this Bible story to know the fate in store for us. And yet what comfort to be assured, as we are by this story, that we are not the mere playthings of a blind fate, but that all our lives are ordered of the Lord! Whether we live or die, whether we achieve what is called success, or what in the eyes of men may be deemed failure, all is accounted for in the divine plan. Even the death of a sparrow, our Lord reminded us, does not escape the notice of the heavenly Father. "Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10:31).

Should not these things impress us with the vital importance of having our hope in heaven? If we have only hope in earthly things, we are of all men most miserable. But if our hope is in the Lord's great name, then even though the earth be removed, we shall not be afraid. We think of Christ, and how clear was His vision of all that the future held in store for Him—Gethsemane, the cross, the tomb. Yet He set His face steadfastly to go up to Jerusalem. Never any fear or flinching! For He was utterly surrendered to the will of God, and walked in the pathway of His pleasing.

We do not know the future. And it is better so. But what of it so long as we can say, whether we live or die we are the Lord's? "Precious in the sight of the Lord is the death of his saints" (Ps. 116:15). Our life may be to the glory of God; but so also may be our death. And when life or death are both to the glory of God, then either is easy to accept.

## A Courageous Prophet

Another remarkable feature of the story of Pharaoh's chief baker is the fearlessness—

we might almost call it the relentlessness—of the young prophet. Clear as in a crystal, Joseph sees the fate that awaits the unhappy man. But who would envy this interpreter the possession of his gift? The poor prisoner looks up to him with eager hope in his eyes. What is Joseph to say? Will he avoid the issue? Better plead that the inspiration has failed; that it is a very dark and difficult problem with which he is confronted; that it is impossible to foretell with any degree of confidence in this case what the future has in store; and with a comforting hand on the condemned man's shoulder, encourage him with the assurance that everything will no doubt come right in the end!

That is exactly how most of us would have acted if we had found ourselves in the terrible position in which Joseph found himself. Think how we behave when we stand at the bedside of a dying friend! The patient is so much better, and is going on splendidly! No need to worry! But, of course, it would not be kind to let the dying man know how near the end is! Better that he should slip away without the pain of realizing that he is dying! Better that he should keep on hoping, till the mists of death enfold him in merciful unconsciousness!

Now is not this so-called kindness or tact exactly what the world asks of its prophets? Let us have a word of comfort, and courage, and hope, we tell our preachers. Don't be forever reminding us of our mortal frailty, our guilty sinfulness, our appearing before the judgment seat of Christ! And, of course, the preacher is sorely tempted to yield to this demand. When he finds himself confronted by his fellow-men with eager expectation on their faces, the light of hope in their eyes, the longing for life in their hearts, it is hard for him to crush them down with the stern facts of sin, and judgment, and death.

But Joseph never flinched. According to the dream, so is the interpretation thereof. No detail is omitted. "The three baskets are three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

It could not have been easy for the prophet to deliver such a message. We have read time and again of how when the judge at the close of a murder trial has had to pronounce sentence of death, he has been so broken down with emotion that his voice has been almost inaudible. And if it should be so even in the case of a wretch who deserves to die, how hard it must have been for Joseph to break the dreadful news to the man who had been his close companion and constant care.

Let us not be surprised, then, if our preachers yield to their own inclination, as well as the popular demand, and shun the distasteful task of declaring that the wages of sin is death. But let us at the same time clearly understand that if the preacher is to speak only soft, smooth, soothing words, he is not giving us the whole Word of God.

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### Three Precious Days

But was it really cruel of Joseph to tell the poor baker the true meaning of his dream? What if I had only three days to live? Would it not be better that I should know it? And from what we know of Joseph we may rest assured that these would be three very precious days. We can think of Joseph as more devoted than ever in his attendance on that unhappy prisoner. We can imagine how the talk would be much of God. For Joseph knew the Lord. He had also known what it was to taste the bitterness of death, as he had lain in the darkness of the pit into which his brothers had cast him. But even the horror of such a death had been unable to dismay him, for he had the confidence that God was with him. What a comfort it must have been to that doomed man to have the fellowship of Joseph! How blessed must have been his discovery that the God of Joseph was also his God, a God who would preserve his soul unto eternal life! We may surely believe that the man who spent the last three days of his life with Joseph, would be able to say, like Paul, when the dread hour approached, "I am ready to be offered."

That poor Egyptian, with death overshadowing him, might well thank God for Joseph. But how much greater cause have we with death ever overshadowing us and ours, to thank God for our Saviour! As we think of Joseph comforting his fellow-prisoner, we think instinctively of that other scene where Christ comforts His fellow-sufferer. How glorious is the hope held out to that dying man, on his own confession rightly condemned, "Today thou shalt be with me in paradise." Christ did not save him the penalty of his crime, but He did speak the word that robbed death of its bitterness. No, there is no sting in death, there is no victory for the grave. Rather is it gain to die, if for us death is to be forever with the Lord.

#### "And It Came to Pass"

Another feature of the story, however, that calls for remark, is the accurate fulfillment of the prophecy. "And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them." Yes, it all came true exactly to the letter. But let us not forget that it is so with all the prophecies of God.

Should we not then be moved by our consideration of this scripture to give the more earnest heed to the things which we have heard? Often we are wont to denounce the prophet if the prophecy is not to our liking. But it was not Joseph's fault that the baker's dream had a tragic interpretation. "Do not interpretations belong to God?" Joseph reminded the two men.

He himself was but the voice from God.

And the preacher likewise is but the messenger. He cannot make the truth other than what it is. If the message is fraught with judgment, let us not blame the preacher. "I hate him," said Ahab of the prophet Micaiah, "for he doth not prophesy good concerning me, but evil" (1 Kings 22:8). And there are many like Ahab who would have the preacher speak only smooth words. But how full of danger will be his ministry if he refuses to speak the whole truth, and studiously keeps back what is vital because it is hard to hear! No, let us have preachers who will not hesitate to declare the whole Word of God. And if we are troubled by their preaching, let us not find fault with the preacher. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

#### Fast Moving Events

Finally, may we not learn a lesson from the mention of the three days, for is this detail in the story not a dramatic reminder of how much can happen in a very short time? Within three days one man is lifted up out of his dungeon to a place of honor at the king's right hand. Within three days the other is lifted up upon a gibbet, his life the forfeit for the loss of the king's favor.

How swift and sudden may be the turn of the wheel of fate! One moment up, the next down! Who knows what the next three days may bring forth? Let us then be very earnest. Let us not put off the great decision. Now is

the accepted time! Now is the day of salvation! Today, if ye will hear His voice! We cannot be sure of tomorrow. But whatever the morrow may bring, whether success or failure, loss or gain, life or death, if today we have committed ourselves to the safekeeping of life's great Interpreter, we can face the future with perfect confidence.

Life's mystery brings no sadness to us. For does not the interpretation belong to God? And ours is the perfect peace of him whose mind is stayed on God, and on that love from which "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us" (Rom. 8:38, 39).

### THE KEY TO THE KEYS

It was a time of anxiety and upheaval in the mission compound. An army of Chinese soldiers had come to take up their abode there. Soldiers were everywhere, in the church building, school buildings, hospital rooms, missionaries' houses, in the yards, on the road—everywhere. The first thing to be heard on awaking in the morning was the sound of the soldiers' marching feet, accompanied by the lusty, "Ee, erh, sou, sou" ("One, two, three, four") of their owners, and the last thing in the evening to reach one's ears were similar sounds as the soldiers were at drill in some part of the compound.

To the two missionaries (a teacher and a nurse) on the compound, this added the extra burden of special vigilance in view of the fact that the responsibility of the custody of the mission safe, supplies, and whatever was of material value, was upon them. Their keys were constantly found on their person.

One day after a hurried walk across the compound, the nurse, a former Moody Institute student, noticed that her bunch of keys was missing from her sweater pocket. It must have fallen out unnoticed, as the nurse had hurried along, carefully, trying not to attract the attention of the soldiers to what she was about. She went again over the path and the different places she had been, looking for the keys; but they were not to be found. Her heart was heavy. Should some irresponsible person pick them up, as they had probably done already, he would have access to all the supplies, money drawers, and other things of value. She confided her trouble to her trusted Bible women. Together they got down on their knees, committed the matter to the Father, pleading in the name of Jesus that the keys might be found, or, if already picked up, that the one having them might be moved to bring them to the nurse. Apart from the Spirit's working it was felt very improbable that such a thing would happen, with the compound full of soldiers. But they knew that God was able to undertake.

The next day a stranger asked to see the nurse. Behind the  
(Continued on page 409)

### The Mountain Graveyard

By GEORGE ANSELL, Mokelumne Hill, Calif.

The day is done, and the night comes on,  
The air grows cold and chill,  
While the moon looks down through the drifting cloud  
On wood and field and hill.  
And there in the graveyard sleep the dead  
From the days of forty-nine,  
With naught to tell what their lives had been  
Save the stone and the chiseled line.  
And some of the stones are worn and old,  
And some are but newly placed;  
And some of the dead we never knew;  
And some we have laid to rest.  
There's a whispering breeze through the guardian trees,  
The fair moon sheds her light;  
O'er the grass-grown mounds the whisper sounds,  
"Ah, what of their souls tonight?"  
The earth-life's done, and the soul is gone,  
And we know not where it may be;  
And naught that is said o'er the body dead—  
Can change it's destiny.

So an aching heart is the preacher's part,  
As he stands by the new-turned sod,  
And he knows there is naught he can do for the dead—  
But the living shall hear of God.  
The living shall hear the truth of God,  
Of the Christ who came to save,  
And that none who will put their trust in Him  
Need come to a Christless grave.

# Almost!\*

By REV. STEWART L. BOEHMER, Waterloo, Ont., Canada

*Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.*

—Acts 26:28.

**P**ROBABLY the saddest, most tragic word in any language is that little word of six letters, "almost." It immediately suggests failure.

Unquestionably, the saddest of all hymns is that which contains these lines,

"'Almost persuaded'—harvest is past!  
'Almost persuaded,' doom comes at last!  
'Almost' cannot avail,  
'Almost' is but to fail;  
Sad, sad, that bitter wail,  
'Almost—but lost!'"

I am sure that you agree with me that such a condition is sad. And yet, the Word of God is full of such instances. Furthermore, on every hand there is to be seen the same picture, people who, at one time or another, were on the verge of accepting Christ, and yet now, because of wilful rejection, are living in sin and iniquity, far from Christ.

Let me call your attention to several biblical illustrations in the hope that some lost soul might profit by the sad experience of others and be brought from darkness into the marvelous light of God's kingdom, ere it is forever too late.

## The Poor Rich Man

We find recorded in Luke 18, the story of a man who, humanly speaking, possessed abundantly everything that this world had to offer.

There are multitudes of people living today, who repeatedly declare that if only they possessed a generous portion of this world's goods, they would be happy. Others gaze enviously upon men of authority and power, and express the thought that such individuals must be very happy. Still others look upon youth, as being an avenue of happiness and joy.

And yet, here we see a man who possessed all three of these seemingly necessary requisites to happiness, and he was, of all creatures, most miserable. Deep down in his heart there was a crying need, and he comes to Jesus Christ in the hope that he may be helped. He wastes no time with preliminaries, but immediately asks our Saviour this pertinent question. "Good Master, what shall I do to inherit eternal life?"

Jesus, after a brief reference to the law of Moses, puts His finger upon the one thing in the life of that young man which stood between him and happiness. Knowing that this young man was very rich, our Lord addresses him with these words, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." And what was the result?

## A Tragedy!

When the young man heard this, he was sorrowful. What was his trouble? Was it because he was rich? No. But rather because he loved his riches more than he loved God. And that is the trouble with so many today. They would like to cling to God with one



Rev. Stewart L. Boehmer

hand and to the world with the other. But that cannot be done. There can be no neutrality in this great question. "If any man love the world, the love of the Father is not in him" (1 John 2:15). This poor, unfortunate creature was close to eternal life. He listened to a sermon, preached by the greatest preacher who ever lived. Just one thing stood in his way. He was almost saved, yet lost.

## The Man Who Loved His Sins

We see recorded in the Gospels, another sad picture. It is the story of Herod, the tetrarch. We read that John the Baptist had the opportunity of preaching before Herod and Herodias, with whom the tetrarch was living in wanton adultery. John was a fearless preacher, one who sought not the plaudits of his listeners, but rather whose only concern was to faithfully give forth the Word of God in a manner pleasing to his Lord. He was willing to expose sin in high places, even at the risk and with the inevitable prospect of losing his own life. And so we see him boldly declaring to his royal audience, "It is not lawful for thee to have thy brother Philip's wife."

I cannot help but feel, as I read this account, that Herod was really convicted of sin. The Word tells us that he heard John gladly and did many things. I can visualize the Baptist preaching a sermon on the commandments. First he mentions idolatry. "Thou shalt have no other gods before me." Herod listens attentively, then reasons thus: "Yes, he is right. I have allowed other gods to come into my life. I will reform. No more idolatry for me." John goes on. He speaks of keeping the Sabbath. Again Herod agrees that he is guilty of sin in this respect, but firmly resolves to amend his ways. "He heard John the Baptist gladly and did many things." Then John warns against the awfulness of taking God's name in vain, and once again the royal listener vows to refrain from sin in this respect. But now, listen. "Thou shalt not commit adultery." Herod, it is not lawful for

thee to have that godless woman.

John thus sealed his own fate. Whereas Herod had willingly reformed with regard to certain sins which apparently did not have such a tremendous hold upon him, yet in this case, the cost was too great. He was merely the weak instrument in the hands of a godless, wicked woman. And rather than renounce this woman and the fleeting pleasures of sin for a moment, this man was willing that his soul should go down into the depths of hell to be tormented day and night forever and ever. What a fearful choice to make! Ah, yes! And yet, how many are making that same choice today. So many coming under the sound of the gospel, listening, being convicted, at the point of yielding, then turning away.

## The Man Who Almost Decided

Briefly, let us consider in the book of Acts, still another who came to the very verge of salvation and then turned back. I refer to King Agrippa on the occasion of Paul's trial. In the early part of the chapter we see Paul preaching one of the greatest sermons recorded anywhere in the Word. Boldly he vindicates his stand and proves beyond any question, that the many accusations which have been hurled at him are both groundless and false. Agrippa listens with rapt attention to Paul's defense, and at the conclusion utters this most startling and amazing statement, "Almost thou persuadest me to be a Christian."

Here, then, was but one more poor soul belonging to that great multitude whose hearts had willingly heard the gospel message, and had almost yielded, but finally had chosen to reject rather than to accept the precious Lamb of God. I think I hear despair and sadness in the apostle's voice as he cries out, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am" (Acts 26:28, 29).

We might go on and refer to many others who have similarly been near and yet so far. But my chief concern now is not to continue to outline the sad biographies of such characters, but to plead with lost men and women that they turn to God with repentance, lest a similar fate befall them.

The gracious Lord today is pleading with you to yield to Him and to let Him come into your heart. Hear His words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). And again, "Him that cometh unto me I will in no wise cast out" (John 6:37). Still again He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

My friend, today I plead with you to "hear his voice and harden not your heart." I sincerely believe that one of the worst experiences in hell will be the appalling thought, "I almost accepted Christ."

\*Selected for publication in Evangelistic Sermon Contest.



## When the "Royal Charter" Burned at Sea

The story is told of the *Royal Charter*, a ship which went down long years ago outside of the harbor of Liverpool. It was a ship which in its time, corresponded to the *Titanic*. The ship had just completed a tour of the waters of the world, and had on board a distinguished company of passengers. Many of the passengers were Liverpool citizens, and great preparations were being made in that city to welcome the voyagers. And yet, on the last night, just a few hours before being scheduled to arrive at Liverpool, the ship caught fire, and went down to the depths with only a few surviving. The morning came, and Liverpool was all excitement and in readiness. Then the few survivors reached the shore and told the awful story. The story, then, had to be carried to the homes in Liverpool.

Dr. Taylor, one of God's great servants in that city, was commissioned to carry the news to one of his little families. With heavy heart

he went to the home and knocked at the door. A little flaxen-haired girl welcomed him and said:

"Dr. Taylor, Papa is coming home soon and Mama is getting him a good breakfast. You must stay too. I will run and tell Mama."

And she hurried away to tell her mother. Soon the mother appeared and joyfully said: "Oh, Dr. Taylor, you have come at the right time. Husband is to be here in a few minutes."

And then she stopped, as she saw Dr. Taylor's distress, and said:

"What is the matter, Dr. Taylor? What has happened? Tell me quickly. Do not hold me in suspense."

And he said to her, "Little woman, I am the bearer of evil tidings. The ship upon which your husband was traveling, has gone down, and your husband is drowned with the rest."

She looked at him a moment, turned pale, then uttered a piercing cry and fell unconscious at his feet. This was her cry:

"O God, he got so near home, and yet will

never come."

And I am sure that the saddest cry in all hell will be that same awful, agonizing cry, "O God, I got so near home, and yet it is too late."

Of all sad words man ever heard,  
To make his pleading heart be stirred,  
The saddest is this solemn word,  
"Not tonight, no, not tonight."

For thousands 'tis a funeral knell,  
Which speaks of doom too sad to tell,  
And casts the condemned soul to hell,  
"Not tonight, no, not tonight."

It speaks of thousands who rough shod,  
Beneath their sinful feet have trod  
The blood of Christ—the Son of God,  
"Not tonight, no, not tonight."

So if perchance you may be one,  
Don't bid the Son of God "Begone,"  
For you the morrow may not dawn,  
Not tonight, no, not tonight."

Oh, do not spurn His love, I pray,  
And do not wait another day,  
Just turn to Him right now and say,  
"Tonight, tonight; yes, Lord, tonight."

# The Four Methods of Preaching

By CHRISTMAS EVANS

**I** BEHELD such a one as Lazarus lying in the cave, locked in the sleep of death. Now how shall he be raised? How shall he be brought back to life? Who will roll away for us the stone from this sepulchre?

First came one who went down to the cave with blankets, and salt, to rub with the fomentations of duty, to appeal to the will, to say to the sleeping man that he could if he would. Chafing and rubbing the cold and inert limbs, he thinks to call back the vital warmth; and then retiring, and standing some distance apart, he says to the other spectators, "Do you not see him stir? Are there no signs of life? Is he not moving?" No, he lies very still, there is no motion. How could it be otherwise? How could a sense of moral duty be felt by the man there—for the man was dead!

The first man gave up in despair. And then came the second. "I thought you would never do it," he said, "but if you look at me, you will see a thing. No," he said, "your treatment has been too gentle." And he went down into the cave with a scourge. Said he, "The man only wants severe treatment to be brought back to life. I warrant me I will make him feel," he said. And he laid on in quick succession the fervid blows, the sharp threatenings of law and judgment, and future danger and doom; and then he retired to



Caerphilly Castle. Christmas Evans was Pastor in the Village

some distance. "Is he not waking?" he said. "Do you not see the corpse stir?" No! A corpse he was before the man began to lay on his lashes, and a corpse he continued still—for the man was dead!

"Ah," said another, advancing, "but I have wonderful power. You with your rubbing, and your smiting, what can you do? But I have it, for I have two things." And he advanced, and he fixed an electric battery, and disposed it so that it touched the dead man, and then, from a flute which he held, he drew forth such sweet sounds that they charmed the ears which were listening. And whether it was the battery, or whether it was the music, so it was, that effect seemed to be produced. "Behold," said he, "what refinements of education and cultivation will do!" And, indeed, so it was, for the hair

of the dead man seemed to rise, and his eye-balls seemed to start and dilate. And see! he rises, starts up, and takes a stride down the cave. Ah, but it is all over. It was nothing but the electricity in the battery. And he sank back again flat on the floor of the cave—for the man was dead!

And then, when all were filled with despair, there came One and stood by the entrance of the cave. But He was the Lord and Giver of life, and standing there, He said, "Come from the four winds, O breath, and breathe upon this

slain one, that he may live. Christ hath given thee life. Awake, thou that sleepest." And the man arose; he shook off his grave-clothes. What he needed had come to him now—*Life!*

Life is the only cure for death. Not the prescriptions of duty, not the threats of punishment and damnation, not the arts and the refinements of education, but new, spiritual, divine *life*.

## THE KEY TO THE KEYS

(Continued from page 407)

closed doors of her study he drew out a bunch of keys that he had picked up. Did they possibly belong to her? There was sincere praise to God as the little group of believers again gathered for prayer and praise, for God had heard and answered prayer.—*Students News Service.*

# God's Purpose in the Floods\*

By BISHOP WARREN A. CANDLER, Atlanta, Ga.

**A**LONG the Ohio and Mississippi Rivers unprecedented floods have prevailed, destroying many human lives and vast values in property.

In the face of so great a calamity it would seem that only thoughts of pity and sympathy would fill the hearts of those less afflicted in other sections of the country; but such is not the case. Many will be, and are, inquiring what God's purpose in these dreadful disasters may be. They will be ready to attribute these distressing conditions to the sins of the people.

But they should remember what Christ taught as recorded by Luke: "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish" (Luke 13:1-5).

## Not Sinners Above All Others

The unfortunate people in the flooded regions are not to be judged as sinners above all in our land. They are not.

But all of us need to learn what Christ taught, that being sinners we must repent or perish.

Since sin is the most universal fact among the children of men, repentance is the most urgent and universal duty. But in our day repentance is minimized, if not ignored, by most people. Individuals extenuate their faults and excuse their sins with many specious pleas. When wrong-doing is excused there is no room left for repentance.

There is also a general teaching of heredity and environment; and this teaching also excludes repentance. If our sins are to be laid upon our ancestors and our circumstances, there is no occasion for us to lament them or for any repentance whatsoever.

But this disposition to excuse individual faults and to explain away all sin, puts repentance out of the question.

## The Call to All to Repent

And we can expect no great revival of religion without general repentance. The coming of the kingdom of heaven and the manifestation of the King call for the keenest repentance. Hence when John the Baptist appeared in the Jewish nation the record is that he came saying, "Repent ye: for the kingdom of heaven is at hand." In response to his message of repentance it is recorded that "Jerusalem, and all Judea, and all the region round about Jordan, went out to him and were baptized of him in Jordan, confessing their sins."

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He was surprised at the coming of the self-righteous Pharisees and Sadducees, and said unto them: "Who hath warned you to flee from the wrath to come? Bring forth therefore fruit meet for repentance."

Following the appearance of John it is said that Jesus began to preach, saying, "Repent: for the kingdom of heaven is at hand" (Matt. 4:17).

The revelation of the King and the divine kingdom is the great motive for repentance. The mere regret for individual acts of wrong without repentance for rebellion against the King of heaven, is not scriptural repentance. It may spring from the desire to escape from the consequences of wrong-doing instead of the purpose to renounce all wrong-doing. It may issue in some reform, but it does not lead to a renewal of the whole life. True repentance consists in that the heart is broken by sin and most of all broken from sin—from all sin.

## Too Little Preaching on Repentance

There is little preaching of the great truth of repentance nowadays. Many men in the pulpit are attacking various evils and proposing various remedies for them; but the great burden of all preaching should be to renounce sin and turn to God.

## How Great Is His Beauty

By ETHEL BOWMAN ABEL  
Des Moines, Iowa

Like the pearly mists of morning  
And the amber light afar,  
Like the pure and crystal beauty  
Of the mystic morning star—  
That is Jesus.

Like the beauty of the lily,  
Like the perfume of the rose,  
Fairer than the sweetest flower  
That in flaming glory grows—  
That is Jesus.

Mightier than the mighty ocean,  
Or the hills of towering heights,  
Higher than the highest heavens,  
Brighter than the golden light—  
That is Jesus.

Like the memory of a handclasp,  
Like a gentle mother's kiss,  
Like the tenderness of friendship,  
Or the joy of lovers' bliss—  
That is Jesus.

Like the peace of twilight stealing,  
Like the zephyr's soft caress,  
Like the silver night enfolding  
Weary hearts to soothe and bless—  
That is Jesus.

The disorders of the world are not in mere particular movements of evil; but are in the turning away from God and failure to repent of sin against Him. Too much of current religion at the present time is concerned with schemes of mere reform. At best, such schemes concern outward conduct only, and have no regard for departure from God. Christian repentance is the deepest and widest of all reformations. It not only abandons this or that popular evil, but renounces all sinning against a holy, heavenly Father.

The Scriptures intimate that there is a repentance which itself should be repented of; and this is an important truth. A great deal of repentance, so-called, is penetrated by the most subtle selfishness. It takes no account of the commands of God and the holiness of God. It is chiefly concerned with changing this or that course of conduct on account of the earthly consequences that may flow from it.

Repentance is personal and individual. In a great and important sense there can be no such thing as national repentance. A national repentance, if it should occur, would be the turning of all the responsible individuals in the nation to subjection to the divine government.

## National Day of Repentance Needed

We have days for national thanksgiving and the observance of such days is well, but we need most of all days of repentance for our sin. The source of all our suffering is sin, and the cure for all our evil is the return to God.

All providential events are the acts of God designed to call human souls from sin to holiness. It behooves no one to think of the affliction of others as special punishments for their sins. Anyone's exemption from such things is no proof of one's holiness.

Fires and floods and earthquakes are God's call to all men to repent lest they perish. The sufferers in the flood will certainly miss God's purpose in that great disaster, if they do not find in it God's call to them to be holy. Not the loss of property, but the want of piety, that constitutes all human tragedy. It is not suffering, but sin which should be most lamented. Our suffering Saviour was the greatest of all sufferers, but He was sinless.

## WORKING FAITH

I have prayed that your own faith may not fail—Luke 22:32.

Christian, take good care of thy faith, for recollect that faith is the only means whereby thou canst obtain blessings! Prayer cannot draw down answers from God's throne except it be the earnest prayer of the man who believes.—Author Unknown.

The MONTHLY has met my deepest need with regard to spiritual education, and clear and definite doctrinal teaching. Also it affords much food for thought and is eagerly awaited every month. I have found no other periodical to equal it.—R.V.K., London, England.

Moody Bible Institute Monthly

# The First Step Toward a Lifetime of Security

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**S**CARCELY a person exists today, we suppose, who has not heard of annuities. Life insurance companies sell them, and church mission boards, religious societies, eleemosynary and educational institutions of all sorts issue them. In fact, annuity contracts may represent for some people their most substantial source of revenue.

In the purchase of life insurance annuities there is just the one simple, fundamental motive: the same that is at the basis of most financial transactions, namely, the desire for a liberal fixed income for a definite period, or for life, with the utmost obtainable security. It is not our purpose in this article to deal with life insurance, but rather to take a brief tour of inspection of that specialized part of the annuity field dealing with the offerings of institutions operating for charitable or religious purposes, and which therefore appeal to motives other than one of self-interest.

We are assuming now that there are many people in the world who would like to have some or all of their principal devoted to worth-while service for humanity after they are gone, but who require the income from it while they still live. It is to people of such a turn of mind that we would address ourselves here.

## What about the Children?

One obstacle that at once arises to thwart the fine resolves of many people who would like to give on such a basis, is the question of what to do about the children. Annuity agreements of the kind just mentioned represent outright gifts to the organization named, which in turn guarantees to pay a certain rate of annuity for the remainder of the donor's life. The capital sum, however, passes out of his control completely.

Such a plan definitely shuts out children from participation in the future enjoyment of such funds if it is a single life agreement. It is usually true, however, that by the time people become interested in annuities, their children are married and providing for themselves. Furthermore, most institutions will write sur-

vivorship agreements guaranteeing payments during the lives of two people. Although the rate is generally lower, it is possible to provide for children in that way an income for life, if you do not wish to give them all your principal as well.

Let us presume, for the sake of argument, that there are no children in the family, or that they are all independently situated, or that there is more than enough to provide comfortably for all of them. After all, that takes in a fairly large number of people. Add to that a group of other hardy souls who believe that their children should be able to fend for themselves when once given a start, and we now have most of those likely to be interested in the kind of life annuities we have mentioned.

## Many Splendid Opportunities

First arises the question as to where you can put your money to the best possible service. The field is a wide one. Maybe you should choose one of the various mission boards of your church denomination; perhaps one of the Bible societies, which are doing such splendid service in spreading God's Word; perhaps a Bible institute, which is training young people for Christian service; a college or university, which is doing an outstanding job in the educational field, may command your interest; or possibly some orphanage, some old folks' home, some hospital or sanitarium, may compel your sympathy. You can go the whole gamut of charity, and in whatever special field you are interested you can find some institution

within that field that issues annuity contracts.

Now, if you are independently wealthy and permanency of income is of little or no concern, then you can put your money where you will not worry too much if your pet investment dies a lamentable and premature death. Such things have happened and are happening unfortunately because of poor judgment in investing funds, or insufficient reserves, or allowing annuitants too high rates as an inducement to get their money, or for other similar causes.

Once having satisfied yourself of the financial responsibility of your chosen organization, then by all means send in your check for your agreement. Here is a letter from one annuitant that will tell you why.

## An Investment or an Annuity?

"Your letter of April 15 received. I herewith enclose check and application for an annuity agreement, and hope things will get so that we can take larger annuities later. I did think we might let go of \$1,000 or \$1,500, but it has been very dry here again this spring; and since the drought hit us badly the last two years, we feel we may need it, or a part at least, for feed. Then, too, we are getting up in years, so that we are not able to do the work as formerly—so are contemplating a change.

"We are not wealthy, but thought we had a few 'nest eggs.' However, when the depression came, our investments yielded us small returns, or none. In fact, in one case, instead of getting something, we were called on to pay taxes. It amuses me when I think of my interest coming right along on my little annuity—a thing I never thought of as an investment, but which has proved the surest and safest of any. So, while I am interested in your work, I will be glad also for my sake, when we can convert some of our investments into annuity agreements."

## Something to Think About

And that leads us to the real heart of what we would have to say about the annuity plan.

We have come to the place now where we know that we have made a wise decision financially, and that our funds are safe with a reputable organization.



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Every six months (or more often if it is desired) checks arrive to remind us of our relationship as annuitant. Let us analyze briefly what some of our feelings might be as those checks arrive.

In the first place, you might write such a sentence as this taken from a recent communication: "Your annuity plan not only makes possible the spreading of the message of salvation to present and succeeding generations, but also provides for the permanent and final disposal of funds." There will be no further reinvestment worries, no need to bother one's head about where to place the capital from matured securities. These annuity agreements are located for life.

Then again, you may be greatly pleased by the fact that annuity agreements do not fluctuate in value. A rate once established remains the same for the rest of your life. You can always know with definite assurance just exactly what you have to count on in the way of income.

Suppose your agreement were to be lost, strayed or stolen. No need to worry over

that. Your checks will continue to arrive, made out to your order, so long as you remain to receive them. If you insist, a new agreement blank can be made out and mailed to you, but that is not necessary.

### The Secret of a Long Life

Most of the organizations which are doing much annuity business pride themselves on having their checks in the hands of their annuitants promptly on the day that the payments are due, or often before. Here again, many headaches and much anxiety are eliminated. As one gentleman puts it who wrote in recently to one of the organizations: "I find that a very attractive feature of your annuity agreements is that I am enabled to some extent to be the executor of my own will, while at the same time I have a nice addition to my income which requires no attention from me except to deposit the semiannual checks."

It is a fairly well-known fact that annuitants are among the longest-lived people in the world. This is unquestionably owing to

the fact that financial worries have been reduced to a minimum. As a strong feeling of security mounts in a person's mind, so also does his life expectancy rise—at any rate that's the way it seems to work out.

Finally, aside from these more or less personal or subjective considerations, there remains for the annuitant the very real joy and satisfaction of having devoted to a worthy purpose the worldly goods he has been able to accumulate. There is the ring of real heartfelt sincerity in such declarations as, "I consider your work as second to none in furthering the kingdom of God upon the earth." "It is a joy to know that my little money will continue to work for God in future years. I feel that the satisfaction which has come to me since placing my money in your work has added to my years."

For the sake of our own souls and for our own peace of mind, it would seem not only desirable but even necessary, to have our affections engaged in a noble cause, to which we would stand ready to sacrifice our time, our strength, and our earthly goods.

## "Sufferings" and "Glory" in I Peter

By REV. WILLIAM C. PROCTER, B.D., Barnet, Herts, England

*The Spirit of Christ . . . testified beforehand the sufferings of Christ, and the glory that should follow.—I Peter 1:11.*

*Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.—I Peter 4:13.*

*The God of all grace . . . hath called us unto his eternal glory by Christ Jesus, after ye have suffered a while.—I Peter 5:10.*

**S**UFFERINGS and glory seem to be the keynotes of this short epistle, and those of Christ and His people are closely linked together, as in the first verse of chapter five, where the apostle speaks of himself as "a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed."

There are two passages in this epistle which set forth Christ's patient resignation and meek submission under His unique sufferings as a pattern for His people under those which come "according to the will of God," and through the "forwardness" of men (2:18-23; 3:17, 18). Besides these, and the passages which form our text, there are references to Christ's sufferings in 4:1, and to His glory in 1:21, while the present sufferings of His people are alluded to in 3:14; 4:1, 19, and their glory here and hereafter in 1:7, 8; 4:14; 5:4.

1. Our first text sums up the whole teaching of the Old Testament Scriptures concerning the Messiah which clearly testify alike to His sufferings and glory.

Let us briefly consider only two passages, in which the predictions of both are strangely mingled.

### The Marvelous Psalm of the Cross

The first twenty-one verses of Psalm 22

are a wonderful prophecy of "the sufferings of Christ." In verse 1 we have the actual words uttered by our Saviour as He hung upon the cross. In verse 8 the identical language of His enemies as they mockingly bade Him come down from it! The minute details in verses 14-17 can only apply to death by crucifixion, a form of punishment which was absolutely unknown till one thousand years after the psalm was written. Verse 18 foretells the fact that while Christ's other garments were shared among His executioners, they "cast lots upon his vesture"! The mockery of the onlookers is graphically pictured in verse 7 (see Matt. 27:39), the malice of the rulers in verse 12 (cf. Ezek. 39:18), and the actual murder by Gentile "dogs" in verses 16 and 20. Yet verse 22 is quoted in Hebrews 2:12 of Christ's exaltation, and verses 27-31 clearly predict His universal empire.

The passage in Isaiah 52:13-53:12 is still more striking, and reads more like history than prophecy, covering our Lord's life from the cradle to the grave, from the cross to the crown. The meanness of His birth and lowliness of His life is graphically pictured in verses 2-4, His patience under suffering in verse 7, and the exact circumstances of His death and burial in verses 5, 6, 8, 9; while

His future glory is clearly predicted in 52:13, 15; 53:11, 12. The prophecies of His grief and glory, travail and triumph, humiliation and exaltation, are so strangely mingled tribe of Ephraim, who would suffer and die, and the other the son of David, of the tribe that Jewish expositors could only reconcile them on the supposition that there would be two Messiahs; one the son of Joseph, of the of Judah, who should reign and conquer.

### What the Prophets Could Not Understand

No wonder that the words immediately preceding our first text depicts the prophets themselves as "inquiring and searching diligently" into the meaning of their own predictions, for they could not possibly have reconciled such apparent contradictions! In the light of the teaching of our Lord and His inspired apostles, the seeming contradictions are seen to be complementary truths; the "sufferings" having been literally accomplished at Christ's first advent, while the "glory" to follow will be as literally fulfilled at His second coming.

It is noteworthy that our Lord Himself always associated the two in His teachings both before and after His crucifixion (see Matt. 16:21-27; 20:18-23; Luke 24:26, 44-

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47); while the apostles showed that the "glory" was consequent upon the "sufferings" (see Acts 3:13-15; 5:30, 31; 26:22, 23; Phil. 2:8, 9; Heb. 2:9). The words of Peter's first epistle concerning our Lord's sufferings show that he had fully learned the lesson taught him by the severe rebuke administered to him in Matthew 16:23, and that he had come to realize their indispensable necessity.

2. Our second text speaks about our being "partakers of Christ's sufferings," and our rejoicing "when his glory shall be revealed," and it is necessary for us to inquire into the meaning of these words.

#### Disciplinary Sufferings

Christ's sufferings were disciplinary as well

as substitutionary, and though we cannot "partake" of them in the latter aspect, we must do so in the former. We are told in Hebrews 2:10 that our Lord in His human nature, was "made perfect through sufferings," and the same expression is used in 5:8, 9 and 7:28 (R.V.). In this sense we should seek to "know the fellowship of his sufferings" (Phil. 3:10), "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (II Cor. 4:10). More than this, it is clear from Romans 8:17 and II Timothy 2:12 that only those who have suffered with Christ here will reign with Him hereafter.

We must also distinguish between Christ's

essential glory as one with the Father, which is of course incommunicable, and His glory as the Son of Man, which He graciously condescends to share with His people. The former is evidently referred to in John 17:5, 24, and the latter in verse 22 and in Revelation 3:21.

3. Our third text shows that while the suffering is transient, the glory will be permanent, and it may be compared with the words of Paul in Romans 8:18 and II Corinthians 4:17, 18. The latter passage indicates not merely that present suffering will be followed by future glory, but that the "light affliction worketh for us a far more exceeding and eternal weight of glory."

## Moses or M-O-S-E-S

By FREDERICK ERDMAN, Germantown, Philadelphia, Pa.

ONE of the most apparently innocent statements in the books about the Bible which are studied by the children in most schools in the United States, is the theory that the book of Deuteronomy was not written by Moses, but by a group of men who lived some seven hundred years afterward.

This theory is elaborated for the students in a majority of the colleges and in many seminaries, and is accepted by prominent and popular clergymen and by their followers. There are, however, a few difficulties in the theory which perhaps have not been considered by everyone.

If one believes that Deuteronomy was written by a group of forgers, it must somewhat impair the devotional or spiritual value of the book for those who remember the large number of statements in all the rest of the Bible as to the eternal truth and the divine origin of the books of Moses. The oft-repeated statement in Deuteronomy, "The Lord spoke unto Moses," would sound also monotonously mendacious to those who "search the scriptures."

#### Could a Forgery Start a Religious Revival?

Next, the theory is hardly tenable that forgers could write a book of so great spiritual, ethical, historical and prophetic value not only to Jews, but also to Christians, and one which has been in profitable use for so many centuries. The theory involves so many serious ethical and philosophical difficulties, if not impossibilities, that it is hardly necessary to discuss it. The theory that a group of forgers could seriously imagine that their pious or impious fraud could start a religious revival in the most corrupt stage of the history of the Jews and just after Isaiah had failed, is entirely incredible, as well as contrary to the book of Isaiah.

The theory is incredible also, because no human being has ever successfully written so popular a book in a language or dialect which existed seven hundred years before he was born. The historical, ethnological, etymological and even orthographical difficulties

would be almost insuperable. Even if one should accomplish the feat, very few of his contemporaries could read it.

The one absolutely fatal defect in the theory is the supposition that any one could ever pass off a counterfeit book of Moses on the whole Jewish nation. If anyone should ever consider such a delusion, let him try to pass off one counterfeit ten dollar bill on one Jew. If he did, he soon would have time in jail to reconsider the whole higher critical theory of the Pentateuch.

#### Was Peter Mistaken?

The effect of this theory on the New Testament is disastrous, not to say overwhelming. For instance, Peter in his sermon in Acts 3:22-24 quotes from Deuteronomy 18:15 when he says, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

If Peter, when "filled with the Holy Spirit," could make so many historical and literary errors and contradict so many modern scholars, how could one have any confidence in that large section of the New Testament written by him and by those who followed and believed in him?

Certainly the theory that the book was written seven hundred years after the events described therein, reduces its prophetic value to less than zero. It would be less than the value of the average almanac which frequently proves to be true.

The early Church was composed exclusively of those who became Christians because Christ fulfilled the Old Testament prophecies, and Deuteronomy contains some of the most obvious prophecies.

#### Christ's Solemn Warning

Christ gave the most solemn warning in regard to the effect of this theory on those who accept it (Luke 16:19-31). He puts into the mouth of Abraham in the story of Dives

in torment, the words, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Christ also directly contradicts the evasion always used to defend this theory when men say that "Moses" was simply used to indicate a collection of writings. Christ said, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:45-47). These statements were made to Jews to whom Moses was their greatest political and religious leader, and it therefore directly contradicts the documentary theory of the Pentateuch.

The effect of this theory on the public and on the children of Christians has been appalling. Some even of the most intellectual men in Great Britain and America have abandoned Protestantism because of the fallacies of its liberal leaders, and have taken refuge in the Romish Church which claims a comforting infallibility. And uncounted thousands of Protestants have taken the only other logical alternative—materialism, which is destroying the nation. Just as far as Christians lose confidence in the Bible as the Word of God, they turn to any social, economic or political fallacy, even to communism as the hope of the world.

Could any theory be devised on any subject which involves more absurdities or more impossibilities or evils than this apparently harmless theory of the authorship of Deuteronomy?

There are certain distinctive positives of the Christian faith. In the fullness of time God intervened in human history; He revealed Himself in Jesus Christ at a definite point in time. Christ died as a satisfaction to divine justice, and for the remission of human sin. Christ was buried and was raised again in the body in which He was crucified. In the fullness of time Jesus Christ will come in person.—J. Oliver Buswell.

# The Potter and the Clay

By REV. WM. LEON BROWN, Indianapolis, Ind.

*Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again, another vessel, as seemed good to the potter to make it.—Jeremiah 18:2-4.*

SOMETIME ago, I listened to a wonderful sermon delivered by a man who was a potter by trade. His text seemed to be the most fitting one for him in all the Bible.

It was an object lesson. Before the speaker was a small table and beneath this table was a treadle, by which he turned the potter's wheel. On one side was a small stand filled with various kinds of plates of different values. Some he said were worth as much as thirty-five dollars each. Then he explained what made some of these so valuable, while others were of little worth. He compared them to people; but showed us that there is a vast difference between people and plates, because, in a large measure, we are molding our own characters.

On the other side of the table there was a variety of vases and all kinds of crockery. He then illustrated how we can determine the different values of these articles. He gently tapped them, and, when he did so, one piece would give out a clear ring, another would be less clear, while a third would have no ring at all, but just a dull sound. He used these to illustrate the great difference in the lives of people. But he made it very plain that there never would be a time when God would fail to enable us to make our lives tell for good, if we ask Him earnestly and sincerely for help.

## Kneading Out Human Vanity

But the wonderful thing was the work which the potter did and what he said while he was doing it. He cut a lump of clay into four pieces with a wire which was stretched over the table. He took one of these pieces of clay and kneaded it, as if he were kneading dough. He would cut and knead it again and again in rapid succession. He said: "This is done to remove any little bubbles that might be in the clay." "So," he continued, "it is with people. Before they can really amount to anything, their vanity and self-conceit must be removed, and in order for this to be accomplished, many of us must be cut and wounded and crushed. This is necessary to make us humble and meek and lowly."

Now he laid this lump of clay upon the potter's wheel and began to work the foot treadle until the wheel was turning very rapidly. In a few minutes he had completed a beautiful vase that seemed almost to grow in his hands. He laid it to one side and in about the same

time, out of another piece of clay, made another vase of a different kind, bringing in very interesting illustrations as he worked. Then, out of a third piece of the clay, he made a more beautiful vase than either; but just as it was about completed (as by accident) it fell to pieces in his hands. But, what a lesson he now brought to us!

## A Vessel of Dishonor

The potter compared this clay to a person who had fallen into sin. Then he said: "What will we do with it?" "Shall we throw it away, or shall we seek to redeem it? Oh, no," he said, "we shall not throw it away, but we shall do everything in our power for it." So with his wire he took the broken pieces, which were yet but clay, and cut and kneaded them and began to form another vessel. While he was doing this he did not say a word to the audience before him, but addressed himself to the clay as if it were a person, and the clay replied in a fault-finding manner. The clay said to the potter: "I have a right to be formed into any kind of vessel that I desire to become, and it is very arbitrary and mean in you to decide what I should be."

Then the potter tried to reason with the clay. He said: "I sought to make you a vessel unto honor, useful, and handsome, but you refused to allow me to make you into such a vessel; so now I will permit you to have your own way." And what do you guess

that lump of clay became? Why, a cuspidor! Then the potter showed how it is, that so many men become worthless and even vile characters. They will not trust God nor allow Him to mould them into vessels of honor.

After this third piece of clay had become the vessel of its choice, the potter took the remaining piece and proceeded to cut and knead it. While so working he discovered a foreign substance, and he told us that this substance would unqualify the entire lump from becoming a useful vessel. He compared the little substance to a cigarette, and he challenged the entire audience to tell of one redeeming quality in that evil habit. Then he spoke of the multitudes whose lives had been blasted by this habit and others who had wrecked their lives by all kinds of vices.

## Showing Mercy to Clay

Now, this piece of clay seemed as stubborn as the last, and a conversation took place between it and the potter. "I desire," said the potter, "to make a vessel out of you unto honor. May I do so? I want to put my laws into your mind and write them upon your heart. I want to be merciful to your unrighteousness and remember your sins and iniquities against you no more." "Then," said the clay, "I want you to explain what you mean by being merciful unto me. What have I done to stand in need of mercy or grace, and as for your cleansing me from all sin, I think I am clean now. You must explain

this to me and clear up every mystery. I must understand everything before I will trust myself in your hands."

"Ah!" replied the potter to the clay, "you are but a little creature of yesterday and how very limited is your knowledge! If I saw fit to explain such great truths to you, I would first require to increase your capacity a billion-fold, and even then there would be many mysteries still. How becoming then it would be for you to sit here at my feet like a little child and drink in everything that I tell you."

"Blind unbelief is sure to err, And scan God's work in vain, God is His own Interpreter, And He will make it plain."

"Now," replied the clay, subdued, melted, and broken, "thy will, not mine be done. Crush and bruise me as thou wilt. I surrender all to thee."

"Just as I am, without one plea, But that Thy blood was shed for me And that Thou bidd'st me come to Thee,

(Continued on page 415)

## I Will Trust and Not Be Afraid

(Isaiah 12:2)

By DOROTHY H. KRAUSS, Philadelphia, Pa.

I do not know just what tomorrow holds for me  
Of pain or pleasure, loss or gain, sorrow or ecstasy;  
But I do know, dear Lord, that Thou art ever near—  
My anxious fears to calm, my troubled heart to cheer.  
And since my hand in Thine is placed, my hope on Thee is stayed,  
To trust Thee as I journey Home, I shall not be afraid.

But with the morrow losses came, my high resolve to test;  
Both doubts and fears beset me, my soul could find no rest,  
Until, through tear-dimmed eyes, I saw my dear Redeemer's face,  
And heard Him say, so tenderly, "Sufficient is My grace.  
Lean now on Me, beloved, fear not, nor be dismayed—  
Lo, I am with you alway, you need not be afraid."

Now from salvation's fount I drink more deeply day by day;  
Content whate'er my lot may be, since Jesus leads the way.  
Though dark the night, the pathway steep, He goeth on before,  
The crooked places to make straight, my Lord, whom I adore.  
And, blessed hope—He's coming soon, I'll meet Him in the air;  
Then through a blest eternity, His glory I shall share.



# A Few Facts about the Devil and His Methods

By WILLIAM J. RIEHL, JR., New York, N.Y.

**N**OW there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" (Job 1:6)—the Devil is *presumptuous*.

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2)—the Devil is *powerful*.

"I write unto you, young men, because ye have overcome the wicked one" (I John 2:13)—the Devil is *wicked*.

"And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life" (Job 2:4)—the Devil is *malignant*.

"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:3)—the Devil is *subtle*.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11)—the Devil is *deceitful*.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8)—the Devil is *relentless*.

In short, the Devil is the very personification of sin. Now, as touching his outward appearance, one should remember always the fifth point given above, viz: the Devil is subtle. Make no mistake about it. Far from being an ignorant fellow, the Devil possesses

## Diabolic Intellectual Acuteness

With such an attribute, it is only natural that he should not make the botchery of revealing his true identity whenever he, "as a roaring lion [the underlying terribleness of a devil-smile may be described as a roar] walketh about, seeking whom he may devour." Hence, to look at him, you would not suspect who he is, unless, of course, you were given spiritual discernment.

Consider one instance. When the serpent approached Eve in the garden of Eden, we may be sure that he was no loathsome creature. "The serpent, in his Edenic form, is not to be thought of as a writhing reptile. That is the effect of the curse (Gen. 3:14). The creature which lent itself to Satan may well have been the most beautiful as it was the most 'subtle' of creatures less than man. Traces of that beauty remain despite the curse. Every movement of a serpent is graceful, and many species are beautifully colored" (*Scofield Reference Bible*).

It is probably because the Devil was so successful in this first case (the temptation of Eve) that he has since employed similar methods, i.e., hiding his true identity, for the purpose of hoodwinking any individual whom he might find off guard. And in this too, he has had ascendancy (albeit his days of power are numbered).

## Satanic Theosophy

Possibly the most pertinent evidence of the fruit of Satan's labors is to be seen in the superabundance of religions which exists in the world today. To do a good job of enumerating them would result in a waste of time, space, ink, and paper. Suffice it to declare that the satanic theosophy which is so unrestrainedly taught during these days, with all of its many branches, is precisely as it was described in I John 4:3, and at greater length, in Jude 3-19. While the "branches" are almost numberless, still they are all traceable to their sole author.

The Devil is really quite proud of his religions, and he is unceasingly bent on enlarging them and making them more attractive to the eyes of the world. Even sweetness drips from his mouth. When we regard a verse of Scripture like II Corinthians 11:14, "Satan himself is transformed into an angel of light," the reason for, and the meaning of not only that ghastly fact, but also the lilting voices, the sublime smiles, and the tender personalities which seem to be possessed by the chief exponents of the Devil's own religions, becomes more apparent.

## The Phoenix

By FRANK D. HARRIS,

Columbus, Ohio

O man that is myself! too long hast thou  
Been satisfied with half enough of life;  
Content to let thy soul dwell in the slums,  
With mansions built by God awaiting thee.  
About thee, and beneath thy sluggard feet,  
Lie treasures of a misdirected quest:  
Reeds from the mire—the rotting joys of earth.  
Upon this nest too long thy soul hath lain.  
Awake! and, like the phoenix, call down fire  
To burn the worthless dross which thou hast loved,  
And which hath claimed the powers of thy life  
Which should have been devoted unto God.  
Arise amid the ruins of thy nest,  
The burnt-out remnants of thine outlived past;  
Spread forth thy new-found wings and swiftly fly  
To that most holy place, the mystic shrine;  
And there upon the altar consecrate  
Thy soul renascent unto God.

## Greek Word Studies

By Kenneth S. Wuest

### PAUL THE SUFFERING APOSTLE

Paul writes to the Galatians, "Ye see with how large letters I have written unto you with my own hand" (Gal. 6:11). The point is not that the Galatian letter was a long letter, for it is comparatively short, but that Paul used large Greek letters in writing the epistle. The words *πῆλίκος γράμμασιν* (*pēlikos grammasin*) thus literally translated, are in the instrumental case. In Galatians 4:15 Paul speaks of the love the Galatians had for him, implying that they would have literally dug out, *ἐξορύσσω* (*exorussō*), their eyes were it possible, and given them to him. Romans 16:22 indicates that Paul dictated that epistle to a secretary, Tertius. II Thessalonians 3:17 points to the fact that Paul wrote the salutation of each epistle, in this case 1:1, 2, with his own hand as a token or guarantee of its Pauline authorship, leading us to believe that the rest of the epistle was written by another hand. He did this because a letter had been sent to this church purporting to have come from Paul, with Paul's signature written by the hand of a forger.

These texts seem to indicate that Paul was suffering with an eye disease known as ophthalmia, a common affliction of the East, and that his vision was darkened to the point almost of blindness. Hearing of the havoc which false teachers were causing in his beloved Galatian churches, and having no secretary at hand, we cannot know with what pain and difficulty he wrote the entire epistle. What shame that heaps upon the false teachers who were glorying in man and in man's good works. Paul would glory only in the Cross, and in thus suffering for the One who died on the Cross for him.

How significant are his closing words, "I bear in my body the marks of the Lord Jesus." The word "marks" is from *στίγματα* (*stigma*), which was used to speak of a mark pricked in or branded on the body. Slaves and soldiers bore the name or stamp of their master or commander branded or pricked into their bodies to indicate what master or general they belonged to, and there were even some worshipers who stamped themselves in this way in token of the god they served. The marks that Paul speaks of are the scars on his body received in the perils, hardships, imprisonments, scourgings, and stonings he endured. Again, how this tears down the pride of the false teachers who gloried in human attainment. As some one has said, "In that day, the Lord Jesus will not look you over for degrees, but for scars, scars received in a life of exhausting work for the Lord of glory," "that in all things he might have the pre-eminence."

## The Potter and the Clay

(Continued from page 414)

O Lamb of God, I come, I come."

And while the clay was thus speaking, the potter took away that foreign substance and everything that would mar, and, behold it became in his hands a vessel of great honor, usefulness, and beauty!

# Youth Page

Elizabeth Andrews Houghton

## WHAT CHRIST DOES FOR YOUNG MEN

By Rev. Edgar Archer Dillard,  
Charlotte, N. C.

A young man came to our congregation some months ago and after the service a friend brought him forward to speak with me, and he requested the privilege of playing our pipe organ at the church. I granted the privilege, and he played beautifully. He was an organist in one of the theaters in the city. Then, after he had played some of the hymns so beautifully (and my heart was stirred), I looked into his face and asked him if he were a Christian. He smiled and said, "No, I read the Bible, but I do not love God."

"So, you do not love God. Why?"

"Well," he said, "everything that God says in that Bible for me to do, I do not get any pleasure out of, and the things that God forbids are the very things I delight to do, and I just cannot love God."

### Read What He Has Done

I said to that young man, "You have been reading the Bible perhaps, but you have been reading it wrong. God would never have written a book just to tell you what He wanted you to do. Never! That book was never written for that purpose. God has done something wonderful for you and He wants you to know it, and that is the main reason for the writing of this book. There is good news in it for sinners, and God wants you to know His attitude toward you and what He has done for you."

I said to him, "Friend, will you promise me that you will go home and read God's Word. Start with the Gospel of John and read it. Do not read it just to find something you are to do or not to do, but will you read it just to find out what God has done for you? Will you do it?"

He said, "Yes." And he gave me his hand.

Well, you know what he found. He did not read far until he found something about God and what God had done for him. You see John 3:16 is in that Word, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That young man came back to the evening service in two weeks' time, and he came down the aisle with a shining face. The first thing he said to me was this, "Is not God wonderful?"

### The Rebellion Was Gone

I did not have to tell him then to read and find out what the Lord wanted him to do. Just as it came upon Saul of Tarsus on the Damascus road that day, there fell from that young man's lips, "Lord, what wilt thou have me to do?" That boy yielded his life to Jesus Christ and gave his talents to make Him known through music unto men, and today he delights to serve Him and to play the organ for Him.

I will never forget being out with him one evening. We had been invited by a father to meet a group of young men—a group which

gathered at a filling station (and the name of that club was "Lilies of the Field"—they toil not, neither do they spin—a bunch of loafers). That father had been concerned about his boy getting into that club, and he asked us to go down and give a Bible lesson, and take the folding organ and have music, so this Christian boy went along with me to play.

It was raining dreadfully that night. This filling station was out in the open, the wind was blowing and the rain beating in. That father stood across the street, as he did not want his son to discover that he had something to do about our being there. So when it began to rain that way, I went over and spoke to him, and he said, "Come to my house."

"Just lead the way," I replied.

### Are You a Christian?

He invited the men at the filling station over there too. They shut the place up and came over. We read a little out of the Bible about the plan of salvation, and that boy, after playing the organ, and giving his testimony, leaned across to that father's son and said to him, "Are you a Christian?" He said he had not understood the way until tonight, and he would like to be. Bill told him the way and led him right there in his father's house to know the Lord Jesus Christ as his Saviour, and that father's son came the next Lord's day and made public confession of his faith in Jesus Christ, and united with the church.

How many men and women today are missing the good news that is in the Word of God!

### MIXED MARRIAGES

One of the problems facing earnest young Christians was brought to our mind by an old clipping from *The Illustrated Christian Weekly* of June 28, 1879. We are indebted to a subscriber for this editorial of the old days. The clipping shows that this is not a new problem. It also shows that for the young Christian who really desires to know and do the will of God, the answers to such questions are fundamentally the same in each generation.—Editors.

Circumstances have lately called our attention to the frequency of marriages between professors of religion and non-professors, and their results.

There is surely something in this matter that claims the special attention of young people. The formation of the conjugal relationship is all-important for the happiness of this life, and it bears with decisive effect on the prospects of the next. Is it too much to expect that the young heart should guide itself by principle rather than mere feeling? that the fear of God should regulate the companionships and enjoyments of life? that in every plan and purpose and affection, supreme regard should be had to the sovereign interests of true religion?

### Woes of the Unequal Yoke

If all the broken hearts that have resulted from mixed marriages could be collected to-

gether they would be an army. If the tears shed in secret from this cause alone could be gathered together they would make a sea. A train of social and moral evils accompanies and flows from it the magnitude of which no man can measure.

In families thus constituted there can be little society because there is little mutual confidence. There are few courses in which the heads of the family can walk together, for with different views of duty and responsibility there are few in which they can agree, and in such households and homes how can there be piety? If the husband is the irreligious one there is no family altar, and there can be no religious conversation, for there is no oneness of mind. Too often in such cases even by the Christian the Bible, the Sabbath, the sacrament, the communion of saints, are forgotten and the soul relapses into indifference.

There may be beauty and fortune in one scale, but there is in the other domestic happiness, the Bible, the religious education of children and a life devoted to God. Better to struggle with want or to encounter the battle of life single-handed than to build the fabric of earthly happiness on the ruins of conscience, of moral feeling, and of Christian privilege.

### Who Are Your Friends?

On parents, also, there lies a weighty obligation in this matter. Young people must have society. If they do not get it they will take it. The affections of the young heart will and must entwine round something, and it is the gravest of questions for parents to consider how they shall best provide companionships for their children.

So too of their education. The accomplishments and worldly prospects of their children are too frequently the only objects contemplated. And so associations are formed, principles are instilled, tastes are developed, and at last unions are formed utterly at variance with the highest, the immortal interests, and a terrible harvest is reaped by the child, the growth of seed sown by the parental hand.

In every age, and in every civilized community, the union of the sons of God with the daughters of men has been the source of misery and irreligion. The dictates of conscience and religion in this solemn matter cannot be set aside with impunity. We may gratify our own will; but it will be at the expense of our highest interests. History shows, and daily experience adds her testimony, that as a rule the world gains by these mixed marriages and therefore religion sustains a loss. The domestic affections are God's gift. Let them be exercised and governed for God's glory. And we cannot err if in that closest of all human relationships, which is even the type of the divine, we have an eye first to our duty to Him who is our Lord and to our present and eternal welfare as His children.

I died in Christ, and today I am living—on the other side of my execution.—Dr. George C. Westberg.

Moody Bible Institute Monthly

# Missionary Department

William H. Hockman

## NO ESCAPE FROM TERROR

The terrors of Russia are so commonly known as to be virtually a household word throughout the world. From the beginning of the Soviet regime the upper classes were "liquidated" (exterminated), the middle classes deprived of possessions and personal liberty, and the Christians subjected to persecutions almost too terrible to print. At the very outset of the reign of terror thousands succeeded in making their escape from the country, but their hardships, particularly of those who fled to the southeast toward China, constitute a chapter of almost unbelievable suffering and horror. A vast number scattered over the countries of Europe, and a few succeeded in reaching America. The writer of these lines traveled on the same steamer from India to France with a cultured Russian lady who had escaped via Siberia, Mongolia and China, and was proceeding to Paris in the hope of meeting several of her children who had attempted to slip across the frontier into Germany. Her story was heart-breaking.

### Nowhere to Go

There are now thousands of Russian refugees in France, whose position is strange and precarious. Though many of them are of the best Russian families, they are now reduced to utter destitution, dependent on capricious charity, and likely to be ordered to "move on" any day. Not a little special evangelistic missionary work is being carried on among them, and with most encouraging results. Reports reaching us from several of the missions to refugees tell of many striking conversions—frequently of characters with police records in numerous European capitals. But they are aliens in a country already suffering economic strain, and merely tolerated because the French authorities scarcely know how to shift them out of the country. Their strain of mind and evil forebodings are revealed in a letter quoted from the *European Harvest Field*.

"We in France are living on the edge of a volcano. All France is suffering from the communistic danger. The civil war in Spain is being prolonged. The Red Spaniards are being greatly helped by Russian and French Bolsheviks. Troops are being sent over the border to Spain by the thousands. Ships and trains with armaments are also being sent. If the Bolsheviks win in Spain the Bolshevik rebellion in France will burst out at once, and then the masses of Russian people will perish in terrible torture. We have no rest for a minute, for we fear for Russian children, Russian wives, and weak and defenseless Russians. It is horrible to think that we might have to undergo here in France the same experiences we had in Russia during the Bolshevistic revolution.

"The final clash of the two forces, Fascism and Communism, is near at hand. We Russians believe that Russia will be freed from Bolshevism, but not at once. Ten or twenty years may pass before normal living in Russia

will again be possible. Our feeling of approaching terror in France is awful. You who live in America cannot imagine the state in which we live."

## FLAGELLATION IN THE PHILIPPINES

The recent much publicized ecclesiastical

the lash and continue to scourge them until they are unconscious. We are reliably informed that the priests tell the 'flagellantes' that if they faithfully scourge themselves in this manner for *twelve years* they will go straight to heaven when they die. [*The Message* carries several photographs of 'flagellantes,' exceedingly painful to look at.]

### And Purgatory Too!

"Space forbids analysis of the Catholic teaching of purgatory as a place of suffering and purification after death, but it is plainly a part of the same system which would make salvation a matter of human merit and works, rather than the free and sovereign grace of God. The doctrine of purgatory also places in the hands of the priests a weapon of graft and corruption which they can wield at their pleasure to bring money into the coffers of the church, and also keep the people down under a yoke of subjection.

"On All Souls Day a priest in Manila spoke over the radio and gave a stirring message picturing the agony and torture of souls in purgatory, ending with a fervent plea for Catholics to pay more money for the saying of more masses for the souls of their loved ones in purgatory so they could be released sooner."

## ISLAM IS MOVING—WHITHER?

Writes Ibrahim Siad in *Blessed Be Egypt*:

"We are living in Cairo at present in a period of transition. The Anglo-Egyptian Treaty has now been signed by the representatives of both countries and confirmed by both parliaments. The European Department in the Ministry of Interior at Cairo is to be cancelled soon, as a result of the recent treaty. This European department has been,

humanly speaking, the refuge of our missionary council in times of national disturbances raised by fanatical Moslems against the cause of missions.

"This new political setup has given Islam a new impetus to move. In fact, it has been moving for the last decade, though perhaps not so much as a religion but as a nationality. Twenty years ago Islam was on the defensive; but now it is assuming the offensive. Al-Azhar, the oldest eastern university, is reviving under a strong and open-minded leadership. The royal palace is patronizing the Azhar both politically and morally.

### A la Y. M. C. A.

"Moreover, the Young Men's Moslem Association is doing its best (or shall I say, its worst) to attack Christianity; or, to be more exact, to attack Christians. During the past year something like 1,500 nominal Christians embraced Mohammedanism. Eight of the outstanding Arabic publications of this year are biographies of Mohammed. Very unfortunately, American and English built radios broadcast the Koran twice a day and



ENTRANCE TO AL AZHAR MOSQUE IN CAIRO

This is often spoken of as a University, and is the oldest and largest ecclesiastical training center of the Mohammedan world. Some 12,000 students are enrolled, who are trained in the traditions, literature, and propaganda of Islam. From here literature and missionaries go out to every land under the sun.

gathering in Manila indicates the extraordinary effort which Rome is putting forth to regain control of the Philippine Islands. There is no other spot in the Orient that would serve quite so well as its strategic center from which to carry on propaganda, and no other place would offer such an opportunity for subversive domination. Just what Romanism means in the Philippines is intimated by the following paragraphs from an able article appearing in *The Message*:

"Every year on Good Friday some of the worst criminals are 'privileged' by the priests to make expiation for their own crimes. They are stripped to the waist, dressed in a head-gear which hides their faces, and armed with a cruel, biting lash. Under the baking tropical sun they march through the streets lashing their bare backs until they are a bleeding mass of raw flesh, into which, from time to time, their friends rub salt or vinegar in order to increase the suffering. This is kept up until the victims are too weak to stagger any longer along the streets and fall prostrate before a crucifix or an image of the Virgin Mary, where their friends pick up



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Catalogue on Application

thrice on Sunday. One such broadcast is at 10.00 A.M. during the service in the Christian churches, as if to give a Muslim message to the Christians who may be detained from going to church. On the last day of November the faculty of preaching in the ministry of Al-Wakf issued a decree to the effect that a Muslim preacher should preach in the main squares and public gardens in Cairo. This is something quite new, a very decidedly aggressive step.

"During the last two years the Azhar sent many Muslim missionaries to China, India and Japan. The last missionary band sailed for India today (December, 1936), after meeting the Chief-Regent H. H. Prince Mohammed Ali, who gave them his hearty wishes for a successful mission.

"Yes, Islam is moving—but whither? I have faith to believe that they are really moving towards 'the true Light which lighteth every man that cometh into the world.' But before turning toward the Light it must first reach the point of disintegration. That stage seems to be not very far away."

### "AN APPEAL FOR SACRIFICIAL MEN"

Such is the heading of a brief, though very forceful, article appearing in *Light on Mormonism*, issued by the Utah Gospel Mission.

Six hundred thousand souls get no gospel by ordinary methods in Mormonland, and cannot be reached except by itinerant missionaries. The Utah Gospel Mission has been doing this kind of work for many years, and now needs many more men. The work is done from great gospel autos, in which the missionaries live the year around, holding gospel meetings from place to place, visiting homes for half-hour gospel calls, giving a clear and distinct gospel testimony, selling Bibles and Christian literature. The work is unsectarian and evangelistic, seeking to meet the religious needs of a most neglected people, Mormon and un-Mormon alike.

Up to date the Utah Gospel Mission has used about 47 million pages of printed gospel matter, and held over 7,000 gospel meetings, with over one-half million persons present. These have been held in some 860 places, less than 100 of which have any local Christian work. Some 42,000 Bibles have been sold or given away, as well as 10,000 Scripture calendars. The solution of the whole Mormon problem depends largely upon such work as this. The burden should rest upon Christian men who can go, men of ability, training, health, and above all a spirit of self-sacrifice. It will prove a great life blessing for seminary graduates to spend a year or so in

this work, and also college and Bible institute men. If the reader of these words is qualified, and a lover of souls, let him write to the Utah Gospel Mission, 9277 Amesbury Ave., N.E., Cleveland, Ohio, for further information.

### A NEW VENTURE IN COLOMBIA

Mr. and Mrs. Harry Strachan, of the Latin America Evangelization Campaign, recently paid a visit to Colombia with a view to discovering unoccupied territory in which they might launch a new missionary enterprise that would furnish a sphere for some of the fine young men and women graduating from their training institution at San Jose, Costa Rica. Quoting from the *Latin American Evangelist*:

"Colombia is as large as Germany, France, Holland, Switzerland, Belgium, and Portugal, with a population estimated at more than nine million. It is one of the most beautiful and one of the richest of all the South American republics in natural resources. The climate varies according to altitude, and the country produces everything that is grown in temperate and cold climates, as well as all the tropical fruits in abundance. Immense valleys carry great herds of cattle, while the mountains are rich in precious metals and other minerals. Rich oil deposits are also found in many sections.

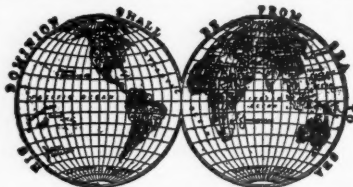
"We went into Colombia on the coast, traveled by plane from Cristobal to Cali, which saved us not only a good slice of time, but also was considerably cheaper than by steamer and train. From Bogota, 8,500 feet high, we traveled all the way at varying altitudes on a marvelous new highway that links the capitals of Colombia and Venezuela. On Christmas Day we crossed a peak of the Cordillera at almost 16,000 feet.

### Appeal of a Virgin Field

"Coming down from the mountains toward the Magdalena we found ourselves in an entirely different atmosphere, both physically and spiritually, there being not a single missionary in all the Magdalena Valley. We traveled on a river steamer down past several towns, large and small, to Magangué, a large river port of 20,000 inhabitants at the juncture of the Magdalena and Cauca Rivers. From that place we traveled west in an ancient Ford car through the department of Bolivar, on terrible roads, going through many towns with populations varying between a few hundred up to 10,000. One strategic center, Sincelejo, has a population of approximately 20,000. This highway with all these towns is like a string of beads, and presents a marvelous opportunity for evangelistic work. There is not a single missionary in any of these places until one reaches Cereté, where Presbyterian work has been established for many years.

"The departments of Bolivar and Magdalena have between them a population of almost a million souls, and nothing whatever is being done to evangelize all these people. The Magdalena Valley in 1,000 miles has no missionary or anyone at all laboring to spread the gospel. If it were not for the colporteur of the American Bible Society stationed in Barranquilla, who makes periodical visits to some of these places, there would be no witness of Christ to all these million souls.

"Here, then, is the field we believe God would have us enter. The need is very great, and no other organization is doing anything to meet that need."



Mention Moody Monthly

**WORLD DOMINION OFFICES**

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NEW YORK CITY

## MISGUIDED ZEAL I

Hubert Reynhout, a new missionary under the Ceylon and India General Mission, in writing of his first impressions, says the following:

"These Moslem people, followers of the false prophet and his false Bible, are generally a bigoted, fanatical folk, hard to work among, and quick to rise up against missionary work. That there is no lack of religious zeal among them is quite evident. A news article we read in the daily press on the day of our arrival in India indicates to what extent their zeal can go: 'It is learned that the pedestrian pilgrim to Mecca, Sahu-Suban Ahmed of Bihr, has entered the Punjab. He offers prayers at every five paces and then treads along his long journey. It is reckoned that it will take him about twenty-five years to reach the Holy City in Arabia.' By his pilgrimage this Moslem expects to obtain sufficient merit with God to overweigh any sins of which he is guilty, and thus insure salvation and heaven. What zeal—but what folly! How glorious is our privilege to bring them the knowledge of a Saviour in whom is real forgiveness of sins!"

## NOT A MATTER OF PERSONAL COMFORT

When someone asked a missionary if he liked his work in Africa, he replied: "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like associating with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him if not. Liking or disliking has nothing to do with it. We have orders to 'go,' and we go. Love constrains us." Such a love as this gets the strength to do "all things."—*Missionary Review.*

## IN THE HOME FIELD

Homer Stanley Morgan, director of the Christian Mission to Churchless Communities, reports great encouragement in many directions, for example:

"Over a million people live in trailers in the United States. This condition presents a new problem as to how these people can be reached for Christ. A few of them have heard the gospel and accepted the Lord before they left their homes for this nomadic life, but are now quite removed from the influence of the gospel. However, a large percentage of these people are strangers to the grace of God. No other could be better fitted to reach these trailer dwellers than we who are ourselves living in a trailer. When our good friends, Mr. and Mrs. Charles J. Fisher, reached Florida and found this condition, their hearts were at once burdened for these people, so for the present they are ministering the Word in some of these trailer cities. It is anything but an easy task, as so many are a pleasure loving people—thoroughly indifferent to spiritual things. In a few weeks most of the trailers with their occupants will be leaving Florida and this special opportunity will be over until another season.

"Mr. and Mrs. Russell Dibble are working on the coast in southern Georgia and northern Florida among the fisher folk. There are many settlements that are utterly neglected

(Continued on page 425)

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# Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## LESSONS FROM THE FLOOD

The cities of the Ohio Valley are emerging from the worst flood in their history. The power of an uncontrollable mass of water is amazing. Things happened in the path of the onrushing waters which have startled human minds and challenged them to think about these conditions in the light of biblical teachings.

I trust that God may use the flood to bring multitudes seriously to consider their sins. I was talking with our county judge since the flood, and he said, "People come into this office with all sorts of trouble and no one is likely to know better than I the condition of affairs. Our people have been passing many red-light danger signals in the past days."

Motion pictures in America are teaching gambling and drinking and unhallowed sex relationships and crime faster than the righteous forces in the land can instill true ideals of life to offset their wicked devices. If the whiskey dispensaries and even the beer drinking places needed to be closed during the flood and some days after (as they were), why would it not better moral conditions if they were permanently kept closed? Let me reiterate that a local flood is sent of God because of wide-spread sin.

One of the astonishing features of the flood time was the action of so many people who lived in houses situated on lower ground. They would not believe that the flood would reach them until the waters came into their homes. They kept hoping that the flood crest would be reached before the waters rose to their level. In visiting ruined homes since the flood, many times have I heard, "I have often seen the river high, but it never reached my house before."

Many of the families in one-story homes got out only after the water drove them out. Their only possessions saved were the clothes on their backs. As one newspaper article pointed out, even those living in two-story houses moved from the first floor to the second, thence to the roof—from which they were rescued by boats. Their deep desire to remain in their homes was an outstanding

characteristic witnessed thousands of times. We do not condemn this desire, but we use it to give point to a great spiritual lesson.

Just as the federal river-service men knew and gave warning of the rise of the rivers, so the preachers and other faithful believers know the signs given in the Bible concerning the second coming of Jesus and are warning the people to prepare for it. But only faithful "children of light" will take heed concerning coming events; theirs is an attitude of expectancy because they believe the Word

the birth of Dwight L. Moody, an evangelist whose faith literally moved mountains, providing in the process not only one of the dramatic chapters in American history, but an influence that profoundly affects the nation to this day.

Moody was born on February 5, 1837, of colorless Puritan stock in Northfield, Mass., and died on December 22, 1899. In him there burned a spark that gave him power over millions who heard him speak, won him the admiration and affection of all sorts and conditions of men, including

infidels and atheists, and enabled him to organize the great Moody Bible Institute, which has molded the lives of more than 118,000 students, and which today occupies thirty-eight buildings.

With little schooling and conscious of his own defects, Moody once said of himself that he was "the most overestimated man in the country." But President McKinley defined him as a good man who was also great, adding, "Greatness and goodness is a rare combination."

Sincerity mingled with a vast common sense marked his preaching and his ministrations to the common man. His theology has been much discussed, but he was essentially a literalist, he believed the Bible "from cover to cover." Yet his

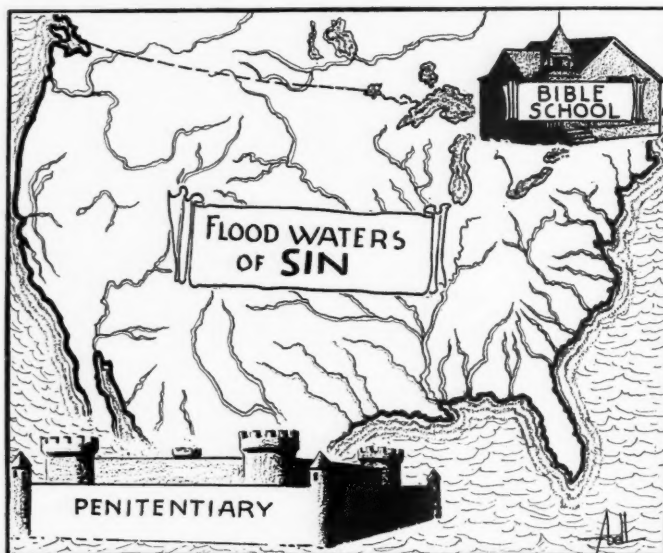
methods were so persuasive that skeptics yielded to his power. He once agreed to address a meeting of unbelievers, armed to combat his doctrines, and Moody, according to the story, ended by converting numbers of them.

Rochester, with so much of its religious tradition stemming from the influence of the evangelist Charles G. Finney and with its history of notable revival meetings, shares in the universal esteem for the name of Dwight L. Moody. Methods in evangelism have changed. The peculiar qualities of mind and spirit that make a Moody are impervious to change.—*Rochester Democrat Chronicle*.

## RELIGIOUS EDUCATION AND EVANGELISM

Many advocates of evangelism have belittled the importance of religious education. This is probably due to the fact that neither evangelism nor religious education, as our Church promotes them, are rightly understood. There is a type of religious education based upon materialistic philosophy and behavioristic psychology. For this we have no defense. This is not the kind of religious education promoted by our Church. See for ex-

## A MUCH NEEDED FLOOD CONTROL PROGRAM



Easier to control at the source than by dikes and levees

of God. Their faith has made them ready for His second advent, irrespective of how sudden it may be.—Ross E. Dillon, in *Western Recorder*.

## "SIT-DOWN STRIKES"

Dr. Halford E. Luccock, of Yale University, in *Zion's Herald* applies to the Church what is happening in the sit-down strikes. He says: "There is another form of sit-down strike that has long been familiar. It is the sit-down strike that has been such a paralyzing feature of Church life. A congregation just sits down and does no work on its job. That's all. But that is enough to stop the output, block the purpose of the Church, and make the Word of God of no effect. In some churches no matter how often the congregation sings, 'Stand up, Stand up for Jesus,' that does not break the sit-down strike. There is no real standing up to the Christian tasks of the community, or standing up to the urgent issues of the day."—*Presbyterian Banner*.

## MOODY'S CENTENNIAL

Attention has justly been paid in the last week to the one hundredth anniversary of

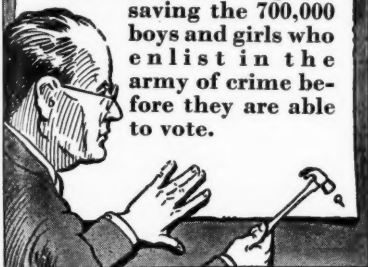
Moody Bible Institute Monthly



## STRANGER THAN FICTION

**There are 500,000 criminals in the United States whose depredations cost each citizen \$120 a year.**

**If 500,000 new Sunday School teachers could be recruited and trained, there would be some hope of reaching, teaching and saving the 700,000 boys and girls who enlist in the army of crime before they are able to vote.**



ample the General Assembly minutes of 1925: "We must never forget, however, that the supreme task of the Sunday School is to bring the pupils to a personal acceptance of Christ as Saviour and Lord, and the training of these converted souls for efficient service in extending the kingdom."

It is not evangelism and religious education, but evangelism *through* the processes of religious education. I have deliberately reached this conclusion after thirty years' experience as a pastor and eleven years' research work in the history and development of the churches of our denomination. If you will tell me how many people there are who are studying and being taught the doctrines of our holy religion in the home, the Sunday Church School, the Vacation Church School and the Week-Day Church School in a congregation, Presbytery or Synod, I will tell you what will be the spiritual birthrate during the next five years. There are other factors in evangelism, but there is no factor quite so dominant as religious education.—Dr. McLaughlin, in *Christian Observer*.

### THE BIBLE EVANGELISTIC CRUSADE

A folder submitting a plan to promote evangelism in the home land, written by D. L. Forsythe, formerly a missionary with the Canadian Sunday School Mission, had widespread circulation during the past winter both in the United States and Canada. The response received from the Christian public confirmed the sentiment that despite the fact that our country has 10,000 churchless towns, 30,000 without a resident pastor, and over 36,000,000 children and adolescents growing up without any religious instruction, there are hundreds if not thousands of qualified workers who are not finding their place in Christian service.

To endeavor to cope with this sad situation a movement has recently been launched in Chicago which was named the "Bible Evangelistic Crusade." By God's enabling grace this organization hopes to place one thousand workers in the field this year. Most of these workers it is hoped will volunteer their time and talents for Vacation Bible School Work,

pending two or more weeks on the field. Fundamental pastors and laymen will be asked to co-operate in placing these workers where a school can be conducted and volunteer lodging can be found. Material and information will be furnished to those wishing to co-operate.

Evangelists and colporteurs will be given some assistance in securing such equipment as trailer houses, tents and other equipment needed to enable them to reach these difficult fields. Pastoral workers will then be directed to the most encouraging places with a small allowance to assist them in getting started.

The organization will not maintain any workers on the field, but will endeavor to interest churches and individuals in furnishing regular support where it is needed. For further information write the Bible Evangelistic Crusade, 1501 W. Marquette Road, Chicago, Ill.

### THE SUMMER BIBLE SCHOOL

The Summer Bible School has long since ceased to be an experiment. It has been proven to be of the highest efficiency in every school where it has had a fair trial. Many witnesses might be summoned who by their own testimony would establish this fact. A test of a quarter of a century with continued success and blessing is an evidence that cannot be lightly treated or to which a deaf ear can

be turned by a consecrated pastor and church officials.

If it is possible, the teachers employed should be public school teachers of experience and of course Christians. The care of the young being the most important function of any church, the teachers employed should be remunerated for their services. Economy that fails to provide for the proper training of the youth is a false economy and doubtless is very pleasing to Satan. If public school

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teachers in exercising their functions in the state are paid, they should be paid for standing three hours a day on their feet and teaching in the Bible School.

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The Summer Bible School is not a local thing. Such schools are found now in nearly all of our states, some of them having been continuous for ten to fifteen years from summer to summer. They are found also in a number, if not all, of the provinces of Canada. As a missionary institution both home and foreign, there is nothing else quite equal to the Summer Bible School. By action of the Korean General Assembly, the Summer Bible School is officially put on in that country, with the result that during the past five years (the school is being run five weeks each summer) more than 50,000 young Koreans have made public acceptance of Christ, and many of these that have been gathered in, are children and others who were never in Sunday School or church before.

Those wishing information and literature may write Dr. A. L. Lathem, 420-434 E. Broad Street, Chester, Pa., enclosing ten cents to cover the postage on same. Also, books may be purchased by writing the same address.

### ILLITERATE GRADUATES

Considerable heat has been engendered in university circles by the statement of the librarian of Queen's University that "the average university graduate is illiterate." The charge has been denied, of course by other educational authorities like the president of the University of Toronto and others. Whether it is true or not we are not prepared to say. One thing we do know, however, from personal conversations with many graduates, and that is that if their literacy and culture were to be estimated on their familiarity with the best of all books, we rather fear the charge would be abundantly proved. No book in the whole range of literature of this or any other country since the beginning of time has exercised such a tremendous effect upon the life of the world, and the advancement of civilization as the Bible, and yet the average university man's familiarity with it is appalling. Indeed beyond the scraps of knowledge gleaned in early years, perhaps in a Christian home, many university men never go, and should it happen that a man has not had the advantage of a Christian upbringing, he is as likely as not completely ignorant of the contents of the sacred volume. To one who believes that this Book deals with the most tremendous and momentous questions of human life, questions upon the solution of which depends the eternal destiny of every person, such ignorance can only be described as appalling, dreadful, tragic—such adjectives not being too strong, in our opinion, to apply to such a state of mind. It is safe to say that if the Word of God were only available for men and women say for one month in a lifetime, the waking moments of everyone would be devoted for the entire time to a study of its pages. But today we have an open Bible before us,

Moody Bible Institute Monthly

# SCHOOLS

## A Statement From Dr. Bob Jones, the Well-known Evangelist and Founder and President of the Bob Jones College, Cleveland, Tenn.

"Sometime ago, I met a father who had sent his only daughter off to what was supposed to be a good college. In the class room, the daughter came under the influence of an atheistic instructor who robbed her of her Christian faith. She returned to her father and mother with a behavioristic, rationalistic, "do as you please" philosophy of life. The girl went to ruin. In a moment of despair and in a fit of temper, she blew out her brains. The gun she used to commit suicide was loaded with a philosophy of despair which she had learned in college.

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because other parents have spoken so enthusiastically of the Christian testimony of the school, the personality of the masters, the small classes, the thorough preparation for college, the well regulated dormitory life, and varied sports and activities program under the guidance of Christian masters.

This school is worth investigating. Send for a catalogue or write the Headmaster about a friend whose boy should be educated under such Christian auspices. Plans are now being made for fall entrance.

# Stony Brook School

Please mention Moody Monthly

FRANK E. GAEBELEIN, LITT.D., Headmaster,

Stony Brook, Long Island, N.Y.

and divine mysteries set forth in its pages that all may read them and become wise unto salvation, but the intelligencia for the most part pass them by. What remorse and regret shall be theirs when that same Word shall judge them at the last day.—*The Evangelical Christian.*

### THE MAN WHO MADE A UNIVERSE

An incident is related of an eminent astronomer, which shows how men in the name of reason, are guilty often of the most irrational conduct.

The great scientist had a friend who strenuously denied the existence and power of God. The astronomer had with much care constructed a concave in miniature, upon which he represented all the planets and stars in their places, together with their evolutions and courses. One day this friend came to see him, and noticing the ingenious piece of work asked, "Who made that?"

"Who made it?" repeated the astronomer. "Why, nobody; it came by chance."

"Nonsense!" said his friend. "Really, who made it?"

"Nobody," came the reply again. "It came by chance, I tell you."

"Don't be absurd," was now the response in irritation. "Some one must have made it. Why don't you tell me who it was?"

Then the astronomer turning to his friend, said: "This poor miniature which I have made to represent what God has created in the universe you say cannot have arisen from an irresponsible cause; and yet you tell me that the wonderful and mighty works around and above us are a mere fortuitous combination of atoms. How do you explain your inconsistency?"—Bishop Fiske, in *The Faith by Which We Live*.

### WHAT COMMUNISTS TEACH

"There are more than 124 communist Sunday Schools in Great Britain in which the communist faith is taught," says *Dawn*. "The catechism in common use teaches in answer to the questions, for example, What is God? 'God is a word used to designate an imaginary being which people of themselves have devised.' Who is Jesus Christ? 'Jesus Christ is the son of a Jewish girl called Mary.' Is he the Son of God? 'There is no God, therefore there can be no God's Son.' Is Christianity desirable? 'Christianity is not advantageous to us, but it is harmful, it makes us spiritual cripples. By its teachings of bliss after death it deceives the people. Christianity is the greatest obstacle to the progress of mankind, therefore it is the duty of every citizen to help wipe out Christianity.'"—*The Presbyterian*.

### A FUND FOR TEMPERANCE EDUCATION

The liquor interest spent \$25,000,000 last year in advertising, and their promotional activity shows no sign of diminution. By their own confession, the immediate object is to turn abstainers into drinkers. They concentrate their efforts chiefly on women and the young. The long-range purpose, also acknowledged, is to build up so large a voting public of steady drinkers that restriction will be impossible.

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April, 1937



# 5 Great Correspondence Courses

By DR. JAMES M. GRAY



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ignorance as to what alcohol is and what it does—we mean to spread broadcast the findings of unbiased investigators connected with the great universities, the great medical schools, the great clinics, the great laboratories and research bureaus. To accomplish this, we are raising a fund of \$1,000,000, no part of which will be spent for any purpose save that of temperance education.

We shall use road signs and lectures, radio and films, newspaper articles and magazine articles, and, at fairs and conventions, the exhibit which drew such crowds at the Century of Progress Exposition. We shall reach not only the churches and the schools, but Parent Teachers Associations, women's clubs, business and fraternal organization, and especially the colleges.

For further information write the National Woman's Christian Temperance Union, 111 W. Jackson Blvd., Chicago.—*News Letter*.

## PUBLIC SCHOOL TEACHERS AND INTOXICANTS

The use of intoxicating liquor and the smoking of cigarettes by the teachers of the public schools in the national capital has become so obnoxious that a committee of twenty persons, representing the leading moral organizations of the city, after investigation has presented to the Board of Education the request that all applicants for positions as teachers be required to possess adequate character requirements; that preference be given to those who abstain from alcohol, tobacco and other narcotics; and that every applicant must make a written statement concerning his or her use of stimulants and narcotics. The committee also charged that the Public School Administration is not enforcing the half-century old law which requires that pupils be taught the effects of alcohol and narcotics. The committee was composed of representatives of the W.C.T.U., the Anti-Cigarette Alliance, the Boy Scout Organization and ministers of the various Protestant and Mormon churches.—*Religious Notes and News*.

## TALKING BIBLES FOR THE BLIND

The New York Bible Society has made a specialty of supplying Scriptures to the blind in the revised Braille, and recently in the new talking books. In this latter form, all of the New Testament and twelve books of the Old Testament are now available. Any blind person, with the aid of a talking book reproducing machine, may hear the Bible read at his own convenience without calling upon some sighted friend to read to him. The society assists the needy blind with suitable grants of these Scripture records, and employs a trained blind woman to visit and instruct the blind in the use of the Braille and the talking books.

The masses of the great city's population are met through foreign language missionaries and by the regular Christian workers of the various churches and other institutions. All requests for co-operation in this way through these agencies receive careful consideration. The net result of the year shows that \$3.00 worth of Scriptures were given away for every \$2.00 worth sold.

The work is supported by voluntary contributions, collections from churches, and from the income of invested bequests. It is governed by a board of sixty managers representing many of the churches of the city. At its recent annual meeting the following

Moody Bible Institute Monthly

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officers were re-elected: president, John C. West; vice-president, Everett J. Esselstyn; secretary, Stephen G. Thomas; and treasurer, Alfred P. Hinton. Rev. Millard L. Robinson, Ph.D., is the general secretary. The headquarters of the society are at 5 East 48th Street, New York.—*Bulletin*.

## Missionary Department

(Continued from page 419)

as far as any gospel ministry is concerned. Some of these people are Portuguese and Greeks, and Gospels are given to them in their own tongue. Special services are to be held in a pavilion near the docks, where the Dibbles have spent much time giving out tracts and doing personal work.

"Mr. and Mrs. Clifton Bohanan are still in the mountains of northern New Hampshire, where they have been laboring faithfully for several months. Because their car was out of commission they placed the little organ on a handsled and pulled it to the place of meeting. Sunday services in a once abandoned church were so poorly attended that they called the people together and told them that they were considering leaving the community. But at this meeting the people showed a real penitence for their indifference and persuaded the Bohanans to remain a while longer. Since then there has been a marked new interest and increasing attendance at services. They are now looking for a genuine revival there."

## VERY WARM

The following letter was written by a Sunday School superintendent to one of our state secretaries. For directness and terseness of expression and warmth of feeling, we have rarely seen it surpassed. We feel sure that many Sunday School superintendents who read this letter will sympathize deeply with this brother.

"Dear Friend:

"Wee are the runt Sunday School of this association. Wee need so much I caint tell you all. Wee need a larger house. Wee have been sending three classes out of dors all winter. Wee want some class rooms before next winter. Wee are not able to build them. Wee need a superintendent, more and better teachers. Wee need some old grouchers to move out or die out. They nock everything that calls for money.

"Wish you would visit our place some Sunday, it mite do us good. We have a few as loyal as can be. I hope to here from you eny way.

"Yours for servis." — *Tabernacle Baptist*.

Christianity is the only religion that sings, and your religion isn't worth very much to you until it leads you to sing and to be glad. —Dr. William Evans.

It isn't what we do; it is what He does. We can only be the surrendered instruments. All the power the Holy Spirit had at Pentecost is His today.—Dr. Will H. Houghton.

We have a lot of everything in Christian work today. What we need most is what we lack most—the Holy Ghost, and the power He gives.—Jock Troup, Glasgow.

April, 1937

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**APPLIED SONG DIRECTING**—a new course prepared by Prof. Herbert G. Tovey, giving illustrated lessons on how to direct choir or congregation in song. Includes many new Gospel songs and choruses 50c

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# Truth Illuminated

William Norton

## PONDER THIS!

When Cyrus Hamlin, a missionary to Turkey, was a small boy, his mother gave him seven cents to celebrate "muster day." He was to buy gingerbread and other sweets. "And perhaps, Cyrus," she said, "you will put a cent or two into the missionary contribution box on the common." As he trudged along he began to ask, "Shall I drop in one cent or two? I wish she had not said 'one or two.'" He decided on two. Then he thought, "Five cents for your stomach and two for the heathen?" So he decided to take four for gingerbread and three for the boys and girls of other lands. After debating the problem a little further he decided to take three for gingerbread and four for the heathen. *When he came to the box he deposited the whole seven and decided to become a missionary!*—Bethany Bible Student.

\* \* \*

## PLEASURABLE CO-OPERATION

The small boy was drawing his still smaller neighbor along the walk in his little wagon. He looked up beaming when a watchful face appeared at the doorway. "I'm trying to make Janie happy, Aunt Mary," he said. "What a beautiful spirit for the child to have!" exclaimed the admiring aunt. But presently it seemed to her that the boy's effort was not very successful. Wee Jane was evidently afraid to ride and was trying to climb out of the wagon and draw it herself. This Bobby stoutly resisted. "She doesn't like riding, Bobby," exclaimed the aunt. "You must let her be horse if you want to make her happy." With a scowl, Bobby answered, "But I want to draw it myself; I want to make her happy doing the things I like her to do." The same spirit sometimes lies at the root of much that we like to call kindness to others.—London Christian Herald.

\* \* \*

## CHRIST THE ROCK

A story is told of a vessel that was wrecked one stormy night by crashing on the rocks off the coast of Cornwall, England. All hands perished but one lone Irish lad, who was hurled by the waves upon the jagged slopes of a great towering ledge, where he managed to find a place of refuge. In the morning, watchers on the beach spied him through their glasses, and a boat was launched and rowed out to where he clung. Almost dead with cold and exposure, he was tenderly lifted into the boat and brought ashore. After restoratives were applied, he was asked, "Lad, didn't ye tremble out there on the rock in all that storm?" He replied brightly in his Irish way, "Trimble? Sure and I trimbled. But do you know, the rock never trimbled wanc't all night." If you have trusted Christ, you are on the Rock. While you may tremble, that does not invalidate God's salvation. The Rock remains firm and secure. Look away from self altogether and rely solely upon the Word of God.—H. A. Ironside, in *Full Assurance*.

## LOOK AT YOUR GAUGE!

In an engine-room it is impossible to look into the great steel boiler and see how much water it contains. But running up beside it is a tiny glass tube which serves as a gauge. As the water stands in the little tube so it stands in the boiler. When the tube is half-full, the boiler is half-full; when the tube is empty, the boiler is empty. Do you ask, how do I know that I love God? I believe that I love him, but I want to know. Look at the gauge. *Your love for your brother is the measure of your love for God.*—S. S. Chronicle.

\* \* \*

## LIFTING POWER: ITS SOURCE

In a western agricultural college a group decided to test the lifting power of a common yellow squash. The students made for it a harness of iron so keenly balanced and adjusted that it would register on a scale exactly the power of the tiny squash as it grew. They did not think the plant was capable of lifting much weight. But as the days passed, their astonishment and respect increased. At first the little squash lifted twenty-five pounds, then fifty pounds, then one hundred pounds. The men began to watch with increasing interest. As the plant grew, the scale registered five hundred pounds, then one thousand. Still its lifting power expanded the harness until it reached five thousand pounds. Surely this is the limit, they said. But it continued. . . . And then they cut it from the vine. In an instant its power was gone. The scale dropped back to zero. *Connected with the vine, even a small plant can do something worth mentioning. Separated from the vine, it is powerless!*—Author unknown.

\* \* \*

## A GOD-GIVEN MONITOR

An Oriental story of a ring that a great magician presented to his prince sets forth beautifully the manner in which conscience works. The gift was of inestimable value, not only for the diamonds and rubies and pearls that gemmed it, but for a rare and mystic property in the metal. It sat easily enough on the finger in ordinary circumstances; but as soon as its wearer formed a bad thought, designed or committed a bad action, the ring became a monitor. Suddenly contracting, it pressed painfully on his finger, warning him of sin.

*Such a ring, thank God, is not the peculiar property of kings. The poorest of us, those that wear none other, may possess and wear this inestimable jewel; for the ring of the fable is just that conscience which is the voice of God within us, that is, His law, engraved by the finger of God, not on Sinai's granite tables, but on the fleshly tablets of the heart, which enthroned as a sovereign in our bosoms, commands us when we do right, and condemns us when we do wrong. Therefore, exhorted the psalmist, "harden not your heart, as in the provocation, and as in the day of temptation in the wilderness," but rather allow Christ to enter today.*—Thomas Guthrie.

## THE POWER OF THE WORD

A colporteur in Tanta is reported by *The Bible in the World* as offering the Bible to some Moslems who were sitting in a shop. One of them asked, "Are you a preacher?" The colporteur replied, "No, I am just a colporteur." Then another man spoke up. "Beware," he said; "this man is worse than the preacher who speaks to you and then goes away. *This man leaves with you a book which is able to convert the Moslem to Christianity.*"—New Century Leader.

\* \* \*

## ENOUGH TO BE MISERABLE

Aunt Dinah described a young member of her church as having "jes' 'nough religion to make her miser'ble—too much to be happy at dances an' too little to be happy in pra'r meetin'." Alas! the type is common—a troubled spirit that halts halfway, afraid to go back and unwilling to go forward. *There is no peace in the borderland. The halfway Christian is a torment to himself and no benefit to others.*—Earnest Worker.

\* \* \*

## FOG ON THE COAST

Once somebody who had a good ear for phonetics and a vivid imagination—maybe it was Lafcadio Hearne—wrote a piece quoting the foghorns in a fog-bound harbor. Between themselves and ships that were passing, the foghorns carried on a most entertaining conversation.

A tiny little screeching fellow that marked a stretch of shoal water far off the path of deep-sea ships, kept up a staccato bark like a peevish terrier. A baritone-voiced foghorn marked the point of an island. A muffled, booming bass-voiced warner told blinded ships to keep away, for there was heavy danger close to their course.

It was an intriguing discourse, all in all. The ships spoke among themselves. Some told where they had been and what they'd seen. Others boasted of the seas they had conquered, and either glorified or abused the men who navigated them.

Not so long ago I was in a Pacific coast seaport city at night when a fog blew in. I stood on a hill above the harbor and listened to the nautical voices calling caution against this and caution against that. No light was visible. Even the arc light on the corner near where I stood was shrouded and dimmed by the dense pall of gray that shifted in sheets and blobs with every gust of air. Far below I could hear the foghorns calling. Remembering the bit of imagery referred to above, I tried to fit the noises to the hidden scene, tried to imagine as the other writing fellow had imagined.

It didn't work.

And then I happened to remember that there were no ships passing. A maritime strike was in progress. The harbor was as lifeless as the Arctic ocean. *No wonder the foghorns would not talk. There were no ships to talk to.*—X Reporter, in *Tacoma Times*.

Moody Bible Institute Monthly



# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

## BIBLE DANCING

E. H., Clinton, Iowa

**Question:** Would you please explain Psalm 149:3? Does the Bible approve of dancing?

**Answer:** "Let us praise his name in the dance" is an exhortation of a worshipful nature. Dancing is mentioned in the Bible as an expression of public rejoicing or in connection with worship, more commonly the latter. Two instances of the former no doubt are familiar, namely, the occasion of the rejoicing of the women of Israel, led by Miriam, because of the marvelous deliverance of God's people at the Red Sea (Exod. 15:20), and the dance of the maidens of Israel led by Jephthah's daughter (Judg. 11:34). On one occasion David is said to have danced before the Lord (II Sam. 6:16, 17). Social dancing by couples of the opposite sex is not in harmony with the dancing mentioned in the Bible. In other words, the modern dance finds no support in the Bible.

## SUPERVISED DANCING

S.M., Wilkes-Barre, Pa.

**Question:** Is the quality of an amusement determined by its environment? For example, is modern dancing in a school made more holy by being supervised, and because the music is provided by the school orchestra?

**Answer:** Since dancing between opposite sexes is now so common, few schools have had the convictions and the courage to withstand the pressure. Some Christian institutions have salved their consciences by permitting dancing under faculty supervision. We grant that supervised dancing is an improvement over "road house" dancing, but cannot see how such supervising changes the posture of the dancing couples, or that a home-made orchestra playing dance music is any more sanctifying than a hired orchestra playing the same music. The fact remains that in itself modern dancing between sexes is often harmful to high morals and always detrimental to the spiritual life of those who participate. The present writer speaks from personal knowledge, having been connected with both kinds of educational institutions. If a person is seeking a life partner he better not choose her on the dance floor. Dancing feet will find it difficult to walk with the Lord "unto all pleasing."

## TRUE SOURCE OF POWER

C.O., Corsicana, Tex.

**Question:** Kindly explain the statement of Jesus to Pilate as given in John 19:11.

**Answer:** Jesus was on trial before Pilate. Pilate knew that his prisoner was innocent, but he was afraid of the accusers, who said that Jesus had made Himself the

Son of God (vv. 4-8). This frightened Pilate, so he asked Jesus, "Whence art thou?" Jesus did not answer. Pilate rebuked and threatened Him (v. 10), claiming that he had power to release or power to crucify Jesus. To which Jesus replied: "Thou couldst have no power at all against me, except it were given thee from above." Pilate probably had not considered this, namely, that he was accountable to a higher power. He imagined that he was responsible only to Rome. "From above" was a disturbing thought. Pilate had not heard that "he that cometh from above is above all" (John 3:31). Neither could Pilate have known that Christ had already said, "I have power to lay down my life, and I have power to take it again." Pilate was "on the spot," as we say; but he knew what he ought to do. He may not have fully comprehended what Jesus meant, but God was speaking to him, for we read, "Upon this Pilate sought to release him." Yet he did not. Instead, he decided to use his God-given authority to hand over Jesus, the Son of God, to His enemies to be crucified. True, this was the purpose of God who had given the power, but every agent of God is held accountable for his own free will acts. Christ died, but after He was risen He said, "All power (or authority) hath been given unto me in heaven and on earth." Pilate's power was delegated, while that of the risen Christ was permanent and unlimited.

## THE OPENED GRAVES

C.W.S., Kansas City, Mo.

**Questions:** Did all the righteous that had fallen asleep in Jesus arise? If not, who did (Matt. 27:52, 53) and what became of them?

**Answer:** The opening of the graves was the result of the earthquake, which occurred in and near Jerusalem when Jesus died. Not all of the sleeping saints were raised at that time. "Many," but not all. This is corroborated by the fact that after coming out of their tombs they appeared only to people living in Jerusalem. While the graves were opened at the time of the earthquake, the bodies were not resurrected until after the resurrection of the body of Jesus. In all probability they were among those who went up to heaven when He ascended on high (Eph. 4:8).

## WHY CHILDREN SUFFER

R.L., Gansevoort, N.Y.

**Question:** If God is good and loving, why does He permit the suffering of innocent children? I have a friend who argues from the suffering of children too young to have committed sin, that there is no such Being as God.

**Answer:** Our conviction is that the kind of suffering here referred to is chiefly the result of the sins of parents. Children often inherit weak bodies which are predisposed to sickness and suffering. Would it not be unjust to blame God for such suffering? The suffering of innocent children is more or

less of a mystery, but why does God permit the suffering of many of His own beloved spiritual children who are truly saints of God? Some saints have been kept upon beds of suffering for many years, seldom free from pain, and not because of any known sins of their own. In case the suffering of children is unto death, might not even this be a blessing in disguise, thereby removing them from a world full of sin and suffering, in which later they might be obliged to suffer even more acutely? Then too, the sufferings of the parents who care for suffering children may possibly be the means of drawing their hearts more closely together. Common grief is sometimes a welder of estranged hearts. Finally, the helpless suffering of innocent children may not only afford an opportunity for loving service, in itself a blessing, but may even make father or mother, brother or sister, more receptive to the saving grace of God, who lives, who knows, and who cares.

## USE OF PRINTED PRAYERS

W.C.F., Roseburg, Ore.

**Question:** Is it desirable to read, and to advise young people to read, the prayers of others in public instead of offering their own?

**Answer:** Something may be said in favor of the occasional use of fixed forms of prayer which have been handed down to us. The claim is sometimes made that they more fittingly portray the varied needs of a congregation and give better expression to the worshipful hearts of the people. Neither would this practice be wholly inconsistent with the history of the reformed churches. On the other hand, we are not heard because of the perfect forms of prayer we employ. The prayer of the contrite heart, offered in simple faith, may be a more direct road to the heart of God than the most finished prayer ever written. Formal prayers may be more correct in thought and in literary form, and we would not wholly condemn them, but our observation has been that the more cold and formal the church, the greater the demand sometimes for ritual in its worship. Fixed prayers may even supplant true praying. It also is known that in times of real revival less dependence is placed upon forms of worship. No doubt there are Spirit-filled and Spirit-led men who occupy ritualistic pulpits, but we ought always to remember that every true Christian may, and should, pray in the Spirit (Eph. 6:18; Jude 20).

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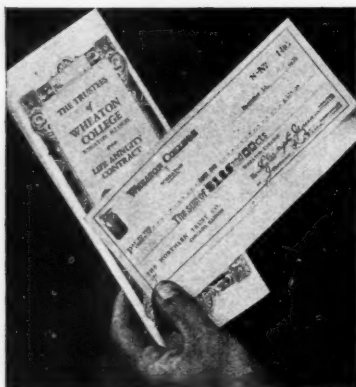
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Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
Own Birth \_\_\_\_\_  
Birth (if Survivor) \_\_\_\_\_  
6N \_\_\_\_\_



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Spontaneous prayers cannot be confined to fixed forms, which have a tendency to rob one of a realistic and personal touch with God, and which might also restrict the working of the Holy Spirit praying in and through us (Rom. 8:26, 27).

## REAPING LIFE EVERLASTING

Student's inquiry

Questions: Does "corruption" in Galatians 6:8 mean loss of the soul? What is the meaning of the phrase, "reap eternal life"? Is not eternal life a free gift?

Answer: A saved person already has been delivered from the "bondage of corruption" (Rom. 8:21). If thereafter he sows to the flesh he will receive the natural penalty for so doing. But surely the life of a true Christian is in the main a sowing to the Spirit, and the harvest of eternal life is proof that he has within him eternal life, which was imparted to him when he believed (John 3:16, 36). How otherwise could he "sow to the Spirit," were not the Holy Spirit dwelling within him (John 14:17)?

## FORMING A LOCAL CHURCH

J.B., Manhattan, Mont.

Questions: (1) In the light of Scripture, would you advise an independent fundamentalist group to organize itself into a local church? (2) Is church membership unscriptural?

Answers: (1) We know of no Scripture which deals with this particular situation. There is nothing wrong in church organization. Local churches were organized by the apostle Paul (Acts 14:22, 23). We are commanded to have no fellowship with certain unbelievers (II Cor. 6:14); but to separate one's self wholly from a body of believers is quite another matter. We do not say this never should be done, but it is an extreme step. (2) While it is true that every Christian is a member of the true Church, or mystical body of Christ, we see nothing unscriptural in local church membership.

## REPROBATES

R.E., Dixon, Ill.

Question: Who are reprobates (II Cor. 13:5)?

Answer: First of all, Paul admonishes the members of the church in Corinth to try and prove their own selves, in order to be certain they were "in the faith." Such sins as are enumerated by Paul in the latter part of the preceding chapter may be explained by the fact that some church members may not have been saved. This is the all-essential matter; for if one is not "in the faith," it means that Jesus Christ is not in him, and in that case he is reprobate; that is, disapproved and rejected. Never having been saved, he cannot be owned by Christ as belonging to Him. But you are wrong in thinking that because a church member sins he is therefore lost. If a person has been recreated and possesses eternal life he never can be lost. Nor are we saved by keeping the commandments, but only by grace, through faith in Jesus Christ, who bore our sins and died instead of us.

## THE CHURCH IN THE WILDERNESS

J.R.S., Wheaton, Ill.

Question: To what "church" did Stephen refer in Acts 7:38?

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**Answer:** The congregation of Israel, in which was Moses. This is indicated in the last clause of the preceding verse, "like unto me." Moses is here speaking of the Prophet whom God would raise up. I prefer the marginal suggestion of the Revised Version, namely, that as God "raised up me," so will He raise up the greater Prophet. Moses was the only one in the assembly of the Israelites to whom the angel had spoken, who was in Mount Sinai and who there received "living oracles," but to whom the fathers were disobedient. That "church" with all its blessed privileges, was no better than the apostate church of today with its even greater privileges (Heb. 1:1, 2).

#### MILLENNIAL SALVATION

C.O.W., Lexington, Ky.

**Question:** Will there be any conversions during the Millennium? I have been told not, according to II Thessalonians 2:7-9.

**Answer:** This Bible passage contains no reference to the Millennium, but refers to the period immediately preceding, after the Holy Spirit has departed from this earth with the translation of the Church. Although the Millennium starts with none but the saved, children will be born, and since they will be the descendants of Adam, just like their parents, will not they too need to be saved? Not only will the Lord dwell in Jerusalem, but also old men and women (Zech. 8:3, 4), and "the streets of the city shall be full of boys and girls playing in the streets thereof" (v. 5); not angels, but real boys and girls. Sinners also are mentioned, but if they live to be one hundred years old they shall be accursed (Isa. 6:20), which certainly teaches the necessity of being saved before attaining that age.

#### WHY OBSERVE SUNDAY

J.W., Sand Creek, Mich.

**Question:** Why do we observe Sunday as the Sabbath?

**Answer:** First, of all, we do not. The Sabbath was the seventh day of the week, but Sunday is the first day. These are two entirely different days. The Christian Church observes Sunday, and not the Sabbath, for a number of very good reasons. The first day of the week was the day of our Lord's resurrection and the day when He first showed Himself to His disciples as alive from the dead. It is called by John "the Lord's Day" (Rev. 1:10) and came to be generally so known during the first centuries of Church history. Indeed it never should be referred to by any other name. Not only is the first day of the week the day of our Lord's resurrection, but it was also the day of the descent of the Holy Spirit. Therefore the day is doubly precious to the Christian. It was the day on which Christians gathered for worship in the earliest days of the Church, a practice which has continued down to the present time.

Is prayer only a privilege, a sort of Christian luxury? No; the neglect of prayer is sin.—Dr. P. W. Philpott, Toronto.

Don't think that all the people (of Africa) are standing with their arms outstretched for the gospel.—Rev. Harry Stam, Africa.

April, 1937

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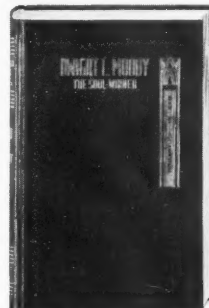
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## ROSICRUCIANISM

R.S., Elgin, Ill.

**Question:** What are the false teachings of Rosicrucianism?

**Answer:** Like Free Masonry it has "degrees" through which members must pass in order to achieve such longings as "superlative health" and "efficient dictatorship of personal interests." Also an oath is demanded to keep secret the pass-word, and signs and symbols of the order. It is antagonistic to Christianity, for it denies that Jesus was born in Bethlehem, that He died on the cross, and that there was a miraculous resurrection.

## WAR

P.F., Beloit, Kan.

**Questions:** Should America disarm and not be prepared for war? Is it wrong for a Christian to kill in battle?

**Answer:** No one deplores war, with all of its attendant and aftermath of evils, more than we do. Our country should go to every extreme possible in order to avoid it. But for America to disarm in the presence of the godless nations of today, would be suicidal. Our government always and rightly has stood for a small standing army and navy, and has believed in the protection of its upright citizens. Any well governed city finds it necessary to have a fully equipped fire department in case of fire, and an efficient police force to protect its law-abiding citizens from thieves and thugs and criminals of every sort. King David was, as you say, a man of war, but also a man after God's own heart. He even said that God "taught his hands to war." Most of his reign appears to have been spent in warring. So far as nations are concerned, they have not changed their character from David's time to ours. It is scriptural to pray and to work for peace, but it is not wrong also to be prepared in case of war, for war sometimes is unavoidable. Christ foresaw this and so predicted wars down to the very end of this age. During the Millennium it will be different. Until then wars will continue; some of them justifiable and not to be avoided, even though they involve the killing of the enemy in battle. The present peace propaganda, much of it said to be inspired by Russia, may be well meant, but does not face all the facts.

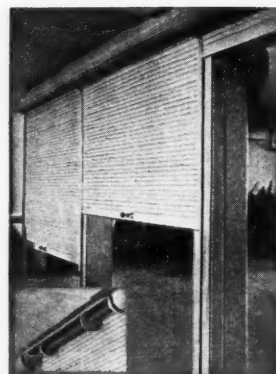
## THE FIRST DAY OF THE WEEK

B.B., Gary, Ind.

**Question:** Please give me one text which speaks of Sunday as the Lord's Day.

**Answer:** See Revelation 1:10. Some have wrongfully sought to force this verse to read "the day of the Lord," but such a rendering of the Greek is wholly unwarranted. The Lord's Day is the first day of the week, or our Sunday. Not only is "the Lord's Day" an accurate translation, but it has been clearly demonstrated that the early Church understood the designation as referring to the first day of the week. Thus for this dispensation the first day of the week rather than the seventh becomes all-important for the Church. It was the day of the resurrection of our Lord; the day when He became "the first-born from the dead," and "the firstfruits of them which are asleep." He was "declared to be the Son of God with power . . . by the resurrection from the dead." The believer's justification

is inseparably associated with the first day of the week, for He "was raised for our justification." On this resurrection day God sealed to us the benefits of Calvary. On the first day of the week our Lord first manifested Himself to His disciples as a group, and the second time was a week later. Before His crucifixion Christ exalted the seventh day of the week, but after it, He honored the first day. Not only is it the day of His resurrection, but also the day when our redemption was completed in Him. The first day of the week, or "the morrow after the Sabbath," was also the day of the Feast of Firstfruits (Lev. 23:9-13); and the Feast of Weeks, or Pentecost (Lev. 23:15-20). Not only did Christ rise from the dead on the first day of the week, but this day was the birthday of the Church. The Church most properly, therefore, usually celebrates the Lord's Supper on Sunday, or the first day of the week (Acts 20:7). Paul's instructions to the church in Corinth were to lay by in store the collection for the saints on "the first day of the week," which evidently was their day of assembling for worship. The apostolic father, Barnabas, about A.D. 120, wrote: "Wherefore also we keep the eighth day with joyfulness, the day on which Jesus rose again from the dead." The Didache, or Teaching of the Twelve (written about A.D. 120, or earlier), states: "But on the Lord's own day gather yourselves together, and break bread and give thanks." Had we space we might add the testimonies of other great names like Justyn Martyr, Clement of Alexandria, Irenaeus, Tertullian, Origen, all of whom lived and died prior to A.D. 250.



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# International Uniform Sunday School Lessons\*

Harold L. Lundquist

April 11

## THE SIN OF ADAM AND EVE

Genesis 3:1-15

**Golden Text:** The soul that sinneth, it shall die.—Ezekiel 18:4.

"One of the curiosities of the British Museum is a brick from the walls of ancient Babylon which bears the imprint of one of Babylon's mighty kings. Right over the center of the royal seal is deeply impressed the footprint of a 'pariah' dog which apparently trod upon it when it was soft and plastic. Long ages have passed; the king's super-scription is visible but defaced; the footprint of the dog is clear and sharply defined.

"Human nature is like that brick. . . . Man originally was made in the image of God, but over the royal beauty of the divine likeness there has been superimposed the dirty disfigurement of the Devil's imprint" (D. E. Hart-Davies).

Last Sunday we saw the heavens and earth, the animals, yes, the entire creation crowned by man himself, as it had come from the hand of God—"and behold it was very good" (Gen. 1:31). But, sadly enough, it did not long remain so, for sin which had already entered the universe soon found its way into the world.

God created Adam in His own likeness and image, gave "a help meet unto him," and placed him in perfect surroundings. He gave him congenial employment, and above all the inestimable joy and privilege of direct fellowship with Him.

But because man was not a mere automaton—a toy in the hands of a superior being—God gave him the power of moral choice, the opportunity to exercise his God-given personality in making that choice. Obedience is the underlying moral principle of the universe. Man was given an opportunity to obey. The garden of Eden was his, but of the fruit of one tree he was not permitted to eat. Note that the principle of prohibition is a part of God's law.

Today we go with Eve and Adam into that cataclysmic experience which we call "the fall of man," for as we read in Romans 5:12, "By one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned."

### I. Temptation (vv. 1-5).

Satan is not a cloven-hoofed monstrosity with a forked tail and a trident in his hand. No, indeed, he is more subtle than anything in creation. We read that he is "transformed into an angel of light" (II Cor. 11:14). His approach in our day is as smooth and cultured as it was in the garden of Eden. An example is the insidious liquor advertising of our day. Another is his use of the man who stands behind the pulpit or sits in the professor's chair and destroys the Christian faith of young men and women.

\*Lesson subjects and Scripture texts selected and copyrighted by International Council of Religious Education; used by permission.

Note the five steps in the fall of man:

1. Listening to a slander against God (Satan lied about God).
2. Doubting God's Word and God's love (If we trust God we will obey him).
3. Looking at that which God had forbidden (The eye will betray us unless we guard it).
4. Lusting after what God had prohibited (Compare Gen. 3:6 with I John 2:6).
5. Disobedience to God's command.

### II. Sin (v. 6).

Sin is deliberate transgression, not a natural weakness, nor a necessity. It showed itself in its true light when it at once reached out and dragged down another. We do not sin alone for very long.

### III. Consequences (vv. 7-15, also 16-19).

1. The serpent is cursed.
2. Sin, death, and condemnation enter the world.
3. Sorrow is linked with motherhood.
4. Responsibility and headship is given to man.
5. The ground is cursed and the burden of labor introduced.

### IV. Redemption (v. 15).

Here we have the first promise of redemption, and the scarlet thread of redemptive truth thus runs from this point at the Bible's beginning to its very last chapter. Even in judging the first Adam for his sin, God promised the coming of the second Adam who was to redeem the race. You are in the family of the first Adam by natural birth; have you entered the family of the second Adam by supernatural rebirth (I Cor. 15:21, 22, 45)?

April 18

## THE EFFECTS OF ALCOHOLIC BEVERAGES

Genesis 13:13; 19:23-25; Deuteronomy 32:31-33; Proverbs 23:29-32

**Golden Text:** At the last it biteth like a serpent, and stingeth like an adder.—Proverbs 23:32.

The American people are alert to the forces which threaten the bulwarks of national life, and are ready to take intelligent and effective action against them when fully aroused to the danger. The powers of evil know this to be true and are careful to avoid anything that directs our attention to what is constantly going on under cover. The liquor question is one of our nation's most serious problems. The devastating results of the widespread sale and use of intoxicants will only be known as Christian men and women unmask this wicked business which poses under the banner of congenial and pleasant living, and proudly points to its recognition by the government as a legal enterprise.

The facts are available through various

temperance organizations and in such books as *Alcohol and Man*, by Dr. Emerson, of Columbia University. The Sunday School lessons for 1937 present four opportunities to bring the matter squarely before the adults and children who are in our Bible Schools. We have already (Jan. 31) considered the economic problem, and will later deal with intemperance as a social and moral evil. The lesson for today affords a special opportunity to touch on the scientific side, presenting intoxicants in their true light as a poison. Look up the word "intoxicate" in a good dictionary and you at once have a picture of what beer, wine, and whiskey do to the human body.

The Christian approach to any consideration of the matter is by recognizing that man is a spiritual being, dwelling in a physical body. Our first Scripture portion presents a foundation principle.

### I. We Live in a World of Moral Responsibility (Gen. 13:13; 19:23-25)

Life is not a careless drifting from day to day, from pleasure to pleasure, into sin or not as one may choose, with no responsibility for one's actions. Man was created in the likeness and image of God. He possesses the power of choice. He knows right from wrong. If he chooses to do right, he has all the resources of the omnipotent God to call upon as his strength and stay. But if he chooses to turn his back upon God and upon Christ, and to go into the ways of sin, let him be sure that there is a day of judgment to come from which he shall in no wise escape. The destruction of the wicked cities of the plain, terrible as it was in itself, is but a prophecy of judgment to come (see Luke 10:10-12).

### II. Men Go Two Different Ways (Deut. 32:31-33).

Moses contrasts the Rock in which his people trusted, and the corrupt standards of their heathen neighbors by which they were tempted. One greater than Moses spoke of the two ways (read Matt. 7:13, 14), and pointed out the sad fact that there are many who go down the broad way to destruction, and few who walk in the narrow way of life. Let us seek to win our young men and women away from the sinful ways of this world.

### III. The Liquor Way Is the Wrong Way (Prov. 23:29-32).

Skillful indeed are the advertising devices of the liquor interests! They associate their intoxicants (poisons) with the holiday festivities, happy family gatherings, social preference, and so on. They do not picture the bleary eye, the babbling tongue, the "wounds without cause." They carefully overlooked the broken-hearted mother, the ragged children, the empty cupboard, and the devastated home life. They say nothing of the men who have lost their characters and their jobs, and of the women who have lowered themselves beyond description because of their love for liquor. Let us in tenderness and heart-broken humility present to our Sunday School classes

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that picture, which is a disgrace to our nation. The wine may look red, and it may even go "smoothly down the throat" (a possible translation of the words "when it moveth aright," v. 31), but it still has the bite of a serpent and the sting of an adder (v. 32).

April 25

### THE OBEDIENCE OF NOAH

Genesis 8:20-22; 9:8-17

**Golden Text:** By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house.—Hebrews 11:7.

The "book of beginnings" (Genesis) has already brought before us the creation of the world, the origin of man, the entrance of sin into the world, and God's judgment upon that sin. In chapter 4 we find the first murder. Cain, who brought an offering before God which was not acceptable, murdered his brother Abel, whose offering pleased God. Strange it is that man has it in his heart to hate those who expose his sin by their godly life.

God does not leave himself without a witness in the earth. The God-fearing line of Seth appears. There are always those who have not bowed the knee to the Adversary. Consider the astonishment of Soviet officials at the deep-seated and widespread faith in God revealed in their recent census.

But sin again lifts its ugly head and ere long God is driven to the necessity of judgment upon mankind. Read the terrific indictment of humanity in Genesis 6:5-7. It is still true that the heart of man apart from God's grace is "desperately wicked" (Jer. 17:9). Well does a contemporary writer say that even modern "psychology has unveiled

the dismal and sinister depths in human nature. Man can no longer flee from reality into the romantic refuge of his own heart, for the human heart has become a house of horrors, in whose murky recesses man cannot erect for his solace either a shrine or a citadel" (Mackay).

So God sent a flood upon the earth. It used to be fashionable to doubt the story of the flood, but archaeology has joined hands with geology and history to agree with Scripture. The facts are available; let us use them.

"But Noah found grace in the eyes of the Lord" and prepared an ark at God's command. Here again it can be demonstrated that the ark was sufficiently large to meet the need of Noah and all his family, with the animals and their food, and with room to spare. It is significant that the proportions of the ark were those of a well-planned boat. God knows how to build, and man does well to obey His instructions.

The rain came, the fountains of the deep were opened, and all living perished, except those within the ark. What an instructive type of our safety in Christ is the ark!

But our lesson concerns primarily what occurred after Noah came forth from the ark and presented himself before God.

#### I. An Obedient Man (Gen. 8:20-22).

To come before God with acceptable worship, man must come with clean hands. The question is not whether he is brilliant, learned, or of high position. The one thing that counts is obedience. When such a man offers the worship of his heart before God, it goes up to him like a sweet savor.

#### II. A Covenant-Keeping God (Gen. 9:8-17).

The beautiful rainbow in the cloud became a token of God's promise, and the visible assurance to "all flesh" that the judgment of the flood will not be repeated. Never again will seedtime and harvest, nor any of the orderly processes of nature, fail throughout the whole earth.

What a gracious God we have! And what a pity that men presume upon His goodness. Because He "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45), men not only forget that He is the giver of all things, but assume that they may sin against Him with impunity. Let us remind them that it is the clear teaching of Scripture that "every one of us shall give account of himself to God" (Rom. 14:12).

May 2

### ABRAHAM A MAN OF FAITH

Genesis 12:1-9; 13:14-18

**Golden Text:** By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed.—Hebrews 11:8.

One of the greatest characters in all human history comes before us today in the person of Abraham. He is venerated by Christian, Jew, and Mohammedan alike. His personal history is replete with interest and instruction. But his claim to an outstanding place in history is broader than any of these things, for he was the one by whom God called out a nation for Himself and began His dealings in sovereign grace which con-

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tinue to our day. In choosing Abraham God began the history of the Jewish people, His chosen nation. They were called by Him to be not only a national witness to the one true God, but also be the repository for His truth (the Holy Scriptures) in the earth, and, above all, to be the channel for the coming of the Redemer to the earth. So we are studying today one of the "beginnings" of Genesis which is of the utmost importance.

Our lesson, however, centers on the faith of Abraham. As the golden text (Heb. 11:8) indicates, it was by faith that Abraham responded to the call of God. That call came to him in his father's house in Mesopotamia (Acts 7:2, 3). His partial obedience brought delay at Haran (Gen. 11:31), and wasted years, but in Genesis 12 we find his complete obedience and the resultant blessing.

The study of faith is always fascinating. Faith is the thing in man that pleases God. He is quick to honor our trust in Him. Unbelief shuts the door not only to blessing, but also to usefulness.

### I. Faith Calls for Separation, Obedience, and Worship.

#### 1. Separation (Gen. 12:1).

"Get thee out" was God's command to Abraham. It is His command to His followers today. "Come out from among them and be ye separate, saith the Lord" (II Cor. 6:17). This is the crying need of the Church in our day. Instead of the Church's being in the world seeking to win it for Christ, the world has come into the Church and destroyed much of its vital testimony.

#### 2. Obedience (Gen. 12:4, 5).

"So Abram departed, as the Lord had spoken." Faith obeys God, without question, without hesitation, and without reservation. We need a revival of obedience in the home in society, and in our relation to God.

#### 3. Worship (Gen. 12:7, 13-18).

"There builded he an altar unto the Lord." Faith in God is far more than the psychologist's preachment of self-confidence. It results in fellowship with God, reliance upon Him, not on one's own strength of personality. Faith worships God.

### II. Faith Results in Blessing, Protection, and Liberty.

#### 1. Blessing (Gen. 12:2, 3).

"I will bless," said God. "The Lord's commands are rarely accompanied with reasons, but they are always accompanied with promises, either expressed or understood." God is always on the giving hand.

In the case of Abraham, the promise was not only to him, and to the nation of which he was the father, but to "all families of the earth." That promise was fulfilled in the coming of Christ to earth to be our Redeemer (Matt. 1:1).

#### 2. Protection (Gen. 12:3).

"I will . . . curse him that curseth thee." That promise to the seed of Abraham is still true. The nations have forgotten it in their hatred of the Jew, but God has not forgotten. The promise is equally true in the case of those who follow Christ, "the sons of Abraham." His protecting hand is over us even in the dark hour when it looks as though the hosts of Satan had conquered. We are still "safe in Jehovah's keeping."

#### 3. Liberty (Gen. 13:14-17).

"All the land . . . will I give." After many

and varied experiences in which Abraham proves God's grace and power, he comes out into a place of unlimited liberty.

The man who boasts of his "personal liberty," who feels that he is free from the "bondage of religion," is in fact a slave to the enemy of his soul. And the man who becomes "the bondsman of Jesus Christ," he alone is free. None is more fettered than he who shouts, "I am the captain of my fate. I am the master of my soul." And none is so free as he who can say, "Christ is the Captain of my fate, the Master of my soul."

## What the Bible Meant to Moody

(Continued from page 404)

ably fulfilled more perfectly than any other man since the apostle Paul, in his own life, the admonitions which the apostle gave to his adopted son Timothy in regard to his own personal relationship to the Word of God? Let any man read over Paul's two epistles to Timothy, and then see how almost every line which could be called a personal word of Paul to Timothy, was actually incarnated in the life of Dwight L. Moody, as, for example, this great passage in the fourth chapter of the first epistle, and another great passage in the fourth chapter of the second epistle:

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"Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee" (I Tim. 4:12-16 R.V.). "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry" (II Tim. 4:1-5 R.V.).

The Book that speaks with divine authority, the very Word of an omniscient God who reigneth above, before whose Son all will some day stand, the Book of life, the Book of comfort, the Book of power, the Book which has in it a message of cleansing, redemption, hope, and love, that Book is more needed today than ever before. Let us in this year of the one-hundredth anniversary of D. L. Moody's birth, study to show ourselves approved unto God, workmen who need not be ashamed, rightly dividing the word of truth (II Tim. 2:15), earnestly praying with the psalmist of old, "Open thou mine eyes, that I may behold wondrous things out of thy law," and saying with the same psalmist, "Oh, how love I thy law! it is my meditation all the day" (Ps. 119:18, 97).

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## CONTRAST HIS ENEMIES AND HIS FRIENDS

Philippians 3:19-21

1. *They mind earthly things* (v. 19).  
Our citizenship (conversation) is in heaven (v. 20).
2. *They look for earthly possessions—*  
whose God is their belly (v. 19).  
*We look for the Saviour* (v. 20).
3. *Their end is destruction* (v. 19).  
Our vile bodies shall be fashioned like unto His glorious body (v. 21).  
—Gilbert A. Miles.

## FOOLS OF THE BIBLE

1. Atheistic Fool—"There is no God" (Ps. 14:1).
  2. Ignorant Fool—"despise wisdom" (Prov. 1:7).
  3. Industrious Fool—"build greater barns" (Luke 12:16-20).
  4. Self-confident Fool—"Professing themselves to be wise" (Rom. 1:22).
  5. Self-righteous Fool—"right in his own eyes" (Prov. 12:15).
  6. Shameless Fool—"make a mock at sin" (Prov. 14:9).
  7. Christian Fool—"fools for Christ's sake" (I Cor. 4:10).
- Ferne Hammar.

## FIVE GOD-GIVEN REASONS FOR GOD'S WORD

Psalms 19:1-14

1. That we might believe Jesus is the Son of God (John 20:31).
  2. That we might know that those who believe in Him have eternal life (I John 5:13).
  3. That God's people may be admonished through God's past dealings with Israel (I Cor. 10:11).
  4. That through the Holy Scripture God's people might have patience, comfort and hope (Rom. 15:4).
  5. That our lives should be a continuous hymn of praise (Ps. 102:18).
- M. C. Maietta.

## SCHOLARS IN THE SCHOOL OF FAITH

A Study in Matthew's Gospel

1. The Humility of Faith (8:8, 9).
  2. The Faith that Gets Panicky (8:23-27).
  3. Vicarious Faith (9:1, 2).
  4. The Measuring-line of Faith (9:29).
  5. Temporalities and Faith (10:9, 10).
  6. A Battling Faith (15:21-28).
  7. Failure Because of Anaemic Faith (17:19, R.V.).
  8. Unsophisticated Faith (18:6).
  9. Mountain-moving Faith (21:18-22).
  10. Self-depreciating Faith (21:32).
  11. Keenly-discerning, End-time Faith (24:23).
  12. A "Terms"-offering Faith that Christ Rejects (27:42).
- W. F. Roadhouse.

## THE RICH YOUNG MAN

Matthew 9:16-22

Went away without  
*C*hange of heart  
*H*ope of heaven  
*R*eceiving eternal life  
*I*niquity put away  
*S*elf-denial—self-surrender  
*T*rusting and receiving

Many are doing likewise in this our day.  
Are you?  
—A. H. Cole.

## UNBELIEF

Hebrews 3:12

Introduction: Jesus withheld many blessings because of unbelief. Unbelief leads to a final rejection of Jesus Christ.

### I. The Origin of Unbelief.

1. Unbelief is as old as man.
2. Wilful ignorance.
3. Desire for the things of the world.
4. Self-righteousness.

### II. The Sin of Unbelief.

1. Unbelief is sinful in that it rejects the proof of the Deity.
2. It undermines the plan of salvation.
3. It paralyzes both mind and spirit.
4. It encourages man to question the entire Scriptures.

### III. The Results of Unbelief.

1. It separates us from the true body of Christ.
  2. The wrath of God rests upon the unbeliever.
  3. It mocks at the only sin remedy.
  4. It shuts the sinner out of heaven at last.
- Ethan Bray.

## HOW GOD GUIDES HIS PEOPLE

Acts 11:5-18

TEN SAFE PRINCIPLES OF DIVINE GUIDANCE:

1. *Guidance through Prayer* (v. 5). "I was in the city of Joppa *praying*."
  2. *Guidance through the Mind* (v. 6). "I *considered*, and saw."
  3. *Guidance through the Word* (v. 7). "I *heard* a voice."
  4. *Guidance through Caution* (vv. 8-10). "Not so, Lord."
  5. *Guidance through Providential Circumstances* (v. 11). "There were three men *already come unto the house* where I was."
  6. *Guidance by the Holy Spirit* (v. 12). "The Spirit *bade me* go with them, nothing doubting."
  7. *Guidance by Confirmation* (vv. 13, 14). "He *showed us* how he had seen an angel."
  8. *Guidance through Comparison* (v. 15). "As on us at the beginning."
  9. *Guidance through Memory* (v. 16). "Then *remembered I* the word of the Lord."
  10. *Guidance through United Testimony* (vv. 17, 18). "When they *heard these things, they held their peace*, . . . saying, Then hath God also to the Gentiles granted repentance unto life."
- James Ostema.

## THE WORD OF LIFE

I John 1:1

1. Revelation—"we have heard."
2. Observation—"we have seen."
3. Consideration—"we have looked."
4. Occupation—"our hands have handled."—W. B. C. Beggs, in *The Witness*.

## BUILDING ON "THE ROCK"; OR, BUILDING ON "THE SAND"

Matthew 7:24-29

1. *The Rock of the Divine Will*—or the Sand of Mere Phenomena (Matt. 7:21-23).
  2. *The Bed-rock of "the Tithe"*—or the Sand of Human Methods (Mal. 3:6-11).
  3. *The Rock of a Clear Conscience*—or the Sand of a Beclouded One (I John 3:20, 21).
  4. *The Rock of "the Wisdom of God"*—or the Sand of "the Wisdom of this World" (I Cor. 1:17-30).
  5. *The Rock of Prophetic Truth*—or the Sand of Predictive Vagaries (Dan. 2:28; II Cor. 4:2).
  6. *The Rock of Our Lord's Deity*—or the Fluctuations of Theology Regarding His Person (Phil. 2:5-11; Col. 1:15-19; 2:9).
  7. *The Rock of the Bible's Atonement*—or the Sand of Shifting Modern "Isms" (I Cor. 15:1-4; II Tim. 4:1-4).
  8. *The Rock of a "By-faith" Salvation*—or the Sand of a "By-works" Delusion (Eph. 2:8, 9; Matt. 7:21-23).
- W. F. Roadhouse.

## GOD'S FAITHFULNESS

I Corinthians 1:9

Introduction: The Bible is full of this great theme (see Ps. 36:5; 92:2; 119:90).

### I. God Is Faithful to Himself:

He is a covenant-keeping God, and this in spite of man's unbelief (Ps. 89:33; Rom. 11:1-4; II Tim. 2:13). God can do nothing to conflict either with His holiness or His love. So no sinner can be pardoned apart from the death of Christ, and no sinner trusting in Jesus can be lost. Our salvation is dependent on His faithfulness, not our faith.

### II. God Is Faithful to His Covenant Promises:

1. To forgive and cleanse (I John 1:9).
2. To hear and answer prayer (Ps. 143:1; I John 5:14).
3. To succor His tempted ones (I Cor. 10:13; II Thess. 3:2, 3).

### III. God Is Faithful in Completing That Which He Has Begun

(I Cor. 1:9; I Thess. 5:23, 24). Don't let sin mar your fellowship with His Son, but "hold the faithfulness of God."—Rev. Arthur Gardner.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.





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In the soft blush of morning,  
When song-birds greet the day,  
After long hours of darkness,  
That is the time to pray!

In the bright glow of midday,  
When thoughts are all astray  
With the rush and whirl of living,  
That is the time to pray!

In the sweet hush of twilight,  
As daylight slips away,  
And everything stands in shadow,  
That is the time to pray!

Ere we close our eyes in slumber,  
Tired with work and play,  
For our busy day is over,  
That is the time to pray!

—A. M. Hodgson.

### MAN LOSES, AND CHRIST REDEEMS

Introduction: The love of God for man. A re-creation necessary.

#### I. Man's Soul.

1. Lost in the fall (Gen. 2:17).
2. Redeemed by Christ (II Cor. 5:17).  
To reject Christ is to be lost.

#### II. Man's Body.

1. Lost in the fall (Gen. 3:19b).
2. Redeemed by Christ (I Cor. 15:20-26).  
We live in a dying body.

#### III. Man's Home.

1. Lost in the fall (Gen. 3:17, 18, 23).
2. Redeemed by Christ (Rev. 21:1).  
We look for our home in heaven.

Conclusion: All done by Christ's atonement. The soul re-created in regeneration. The body re-created in resurrection. The home re-created in renovation.

—Kenneth H. Good.

### WORKING FAITH

I have prayed that your own faith may not fail—Luke 22:32.

Christian, take good care of thy faith, for recollect that faith is the only means whereby thou canst obtain blessings! Prayer cannot draw down answers from God's throne except it be the earnest prayer of the man who believes.—Author Unknown.

### "HE AND WE"

Hebrews 13:8

1. Christ Yesterday Today Forever Same

### Ephesians 2

2. Christian Yesterday, ruined by Today, redeemed from Forever, raised without Sin

—Paul M. Tharp.

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### SEVEN MARKS OF BIBLE CHRISTIANS

- I. Saved (John 5:34).  
Born again (John 3:3; I Pet. 1:23).
- II. Separated (II Cor. 6:17).  
1. Chosen out (John 15:19).  
2. Come out (II Cor. 6:17).
- III. Sanctified (I Cor. 1:2).  
1. Will of God (Heb. 10:10).  
2. Holy Spirit (II Thess. 2:13).  
3. Word (John 17:17).  
4. Practice (II Tim. 2:21; I Pet. 2:21, 22).
- IV. Slain (Rom. 6:6).  
1. Crucified with Christ (Gal. 2:20).  
2. To the world (Gal. 6:14).
- V. Spiritual (I Pet. 2:5).  
1. Not in the flesh (Rom. 8:9, 14).  
2. Bear fruit (Gal. 5:22).
- VI. Suffering (I Pet. 4:13).  
1. Privileged (Phil. 1:29).  
2. Persecuted (II Tim. 3:12).  
3. Tribulation (John 16:33).
- VII. Seated.  
1. Name (Luke 10:20).  
2. Citizen (Phil. 3:20 R.V.).  
3. Home (II Cor. 5:1).  
4. Blessings (Eph. 1:3).  
5. Inheritance (I Pet. 1:4).

—Wm. G. Carr.

Moody Bible Institute Monthly

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## FISHING FOR MEN

Matthew 4:19

Introduction: The importance of it. Christ did it. Most successful men of the New Testament were soul winners.

1. A true fisher of men must have the desire (Ps. 51: 12, 13).

2. A thoughtful fisher of men will equip himself (Zech. 4:66; Acts 17:11; I Tim. 2:1).

3. A sensible fisher of men goes to them (Acts 8:29, 30).

4. A successful fisher of men uses the right "bait" (Heb. 4:12).

5. A wise fisher of men keeps out of sight (John 12:32; Acts 8:35).

6. A patient fisher of men pulls line in at proper time (II Tim. 2:24, 25).

7. A faithful fisher of men shall be rewarded (Prov. 11:30; cf. Dan. 12:3).—  
Author Unknown.

## CHRIST OUR EXAMPLE IN PRAYER

1. When obeying God—"baptized and praying" (Luke 3:21).

2. For the glory of the Father—"Father, glorify thy name" (John 12:28).

3. With thanksgiving—"Father, I thank thee that thou hast heard me" (John 11:41).

4. With others—"when he ceased, one of his disciples said" (Luke 11:1).

5. In behalf of others—"Neither pray I for these alone" (John 17:20).

6. In faith—"thou hearest me always" (John 11:42).

7. With humility—"not my will, but thine" (Luke 22:42).

8. Earnestly—"And being in an agony he prayed more earnestly" (Luke 22:44).

9. With importunity—"And he went forward a little, and fell on the ground, and prayed" (Mark 14:35).

10. With a forgiving spirit—"Father, forgive them" (Luke 23:34).

Joshua Gravett.

## MORAL IMPOSSIBILITIES

### I. Things the Unsaved Cannot Do.

1. Cannot please God (Rom. 8:8).
2. Cannot save themselves (Job. 40:1-14).
3. Cannot be saved apart from the shed blood (Heb. 9:22).
4. Cannot receive the Spirit (John 14:17).

### II. Things the Saved Cannot Do.

1. Cannot serve God and the Devil (Matt. 6:24).
2. Cannot do anything apart from Christ (John 15:5).
3. Cannot love God and the world (I John 2:15).
4. Cannot love others before Christ (Luke 14:26, 27).
5. Cannot walk in the Spirit and fulfill the lust of the flesh (Gal. 5:16).

### III. Things the Devil Cannot Do.

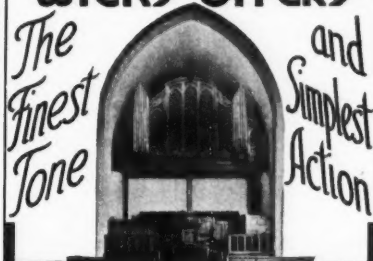
1. Cannot tempt us above that which we are able to bear (I Cor. 10:13).
2. Cannot pluck us out of God's hand (John 10:29).

### IV. Things God Cannot Do.

1. Cannot lie (Heb. 6:18).
2. Cannot work in the presence of unbelief (Mark 6:5).
3. Cannot deny Himself (II Tim. 2:13).

—Ronald R. Kratz.

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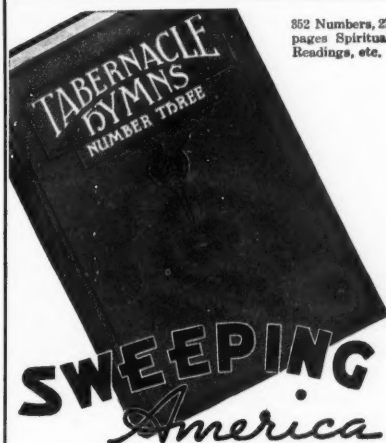
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## THE VALUE OF SOUND THINKING

Philippians 4:8

*Introduction:* We live in a day of thoughtless haste, heedless speed, and irresponsible acts.

Our text is a great stabilizer. The observance of its instructions are as binding upon Christian believers today as in Paul's time. They are asked to think upon—

1. Things that are true—sincere in word and acts.
2. Things that are honest—proper, respectable, dignified.
3. Things that are just—fair in relation to others.
4. Things that are pure—chaste in relation to self.
5. Things that are lovely—lovable, face to face.
6. Things of good report—relating to those who are absent.
7. Things of virtue—conducive to moral uplift.
8. Things of praise—not living for, nor seeking, the praise of men; but living so as to deserve it.

—S. C. Theo. Ramsey.

## REPETITIONS

An Earnest Word to Preachers

Our Master tells us not to use vain repetitions. His language intimates, what our experience seconds, that there are repetitions that are not vain. In our Church Schools we may not have more than one lesson a year containing the words "the wages of sin is death," but we may find it wise in some form to repeat this warning almost weekly. In our uniform lesson system we find one lesson annually upon the crucifixion, but we are constrained often to repeat this central fact and truth of revelation. There are articles of food that we are satisfied to see upon the table once a month, but there is one article, the absence of which at any meal leads us to say, "Where is the bread?" There are articles in our spiritual menu that we expect occasionally, but if Jesus as the sinner's only Saviour is not a part of every feast, our hungry hearts cry, "Where is the Bread of Life?"

We are led thus to write by the inquiry of a student called upon, with but a few hours' notice, to preach in his home church. He said, "I have not time to prepare a new sermon and the only real sermon I have I delivered there last summer." Our advice was, "Repeat the sermon, using the time you have to revise it where your year of study shows you that it needs addition or subtraction."

Experience teaches that minds that seem dead one day may be alive and receptive the next day. Fishing for trout, we have passed down a stream casting the flies into every likely pool and eddy and failing to find a fish. We did not therefore conclude that there were no fish in that stream. A few days later we passed over the same water and filled our creel. What the fish would not notice one day, they were eager to grasp another day. Again and again we present Jesus as our only Saviour, and many today would say that it was not the first but perhaps the tenth or the fiftieth presentation that led them to give their lives to Him.—Forrest E. Dager, in *Episcopal Recorder*.

## HERE'S AN IDEA!

Rev. Howard W. Pope, St. Petersburg, Fla., offers this suggestion to Christian workers on the subject of:

### PRAYING FOR ALL MEN

One novelty about praying for all men is that you never meet a person for whom you have not prayed. I have often arrested the attention of a stranger by saying that I had prayed for him many times. When he asked if I knew who he was, I would reply that I had not the slightest idea. He would then say, "How can you say that you have prayed for me many times without knowing who I am?" And I would answer, "Because about fifty years ago I found it was every Christian's duty to pray for all men (I Tim. 2:1), and since then there have been few days when I have not done it. That is why I can truthfully say I have prayed for you many times. Wouldn't you like to become a Christian?" In some cases I have been able to lead to Christ many strangers whose attention I have arrested in this way. It is *our* duty to pray for all men; it is *God's* part to distribute the blessing.

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Moody Bible Institute Monthly



# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

"Trailer evangelists" are finding many opportunities for preaching the Word and doing personal work along the highways, in the tourists camps, and in rural districts throughout the country. A report comes of work Bill and Mrs. Hadley have been doing in Florida during the fall and winter. The Lord has opened many doors, and new and varied experiences are reported. Unusual stories are told of the three weeks in Dorcas, Central and Lakewood, where 20 persons accepted Christ as their Saviour. During the latter part of January revival services were held in Clearwater at the Court Street Gospel Center, of which L. K. Okerstrom is pastor. A week in St. Petersburg found Mr. and Mrs. Hadley taking part in the street meeting work of Dr. Barnard of the Central Presbyterian Church. Other "trailer evangelists" are also experiencing a fruitful ministry in preaching and winning men for Christ in this unique field, and only eternity will tell of the work these soldiers of the Cross are accomplishing.

There were 23 young people who answered the "life service" invitation in meetings conducted by O. W. and Mrs. Stucky in the First Baptist Church, Plymouth, Mich. As the invitation continued for backsliders and the unsaved, a young man left a group at the altar and went down into the congregation and brought his father to the altar. A high school girl also brought her father to the Lord. Before closing, the pastor suggested that a circle be formed around the auditorium and by the light of an illuminated cross the congregation sang, "Where He Leads Me I Will Follow," and other consecration hymns. Let us praise God for these young people who have dedicated their lives to His glorious service, and let us uphold them with our prayers.

Several times delegations traveled from other fields where campaigns had been held to attend the Robie Victory meetings during the month of February in the First Evangelical Congregational Church, Lebanon, Pa. On two occasions young people from those communities gave their testimonies in great platform services. The last night about fifty young people gathered at the altar with others to accept Christ as their Saviour. Many came to a real saving experience in the Lord Jesus Christ. In the early part of the campaign, Mr. Robie had the privilege of playing and speaking to fifteen hundred high school students. He states that many have

expressed their thanks for the reports of the Victory meetings in the MOODY MONTHLY.

The news has reached us that Edward Prive, pastor of the First Baptist Church, Yucaipa, Calif., had Carl C. Harwood for special meetings in February. There were 95 who came forward, accepting Christ as their Saviour. Howard Moore, pastor of the Union Church of San Jacinto, also called Mr. Harwood for meetings in February.

Forty souls found Christ and more than three hundred knelt at the altar in reconsecration in services held by John Carrara in the Primitive Methodist Church, Johnson City, N. Y. Amplifiers were installed to take care of the overflow. Over one hundred and

Services were conducted with great interest for the boys and girls when in February, Raymond O. and Mrs. Nelson assisted J. Irving Reese, pastor of the Tabernacle Baptist Church, Ithaca, N.Y. Many souls were saved. In Titusville, Pa., when the Nelsons assisted Pastor T. D. Edwards for three weeks, great spiritual blessing was experienced. From the testimony of many the meeting was one of the best for many years.

After serving as district evangelist on the West Coast for the past three years for the Christian and Missionary Alliance, Frank Bertram Miller has returned to the East. He has been busy in meetings in West Virginia, Ohio, and Michigan.

The First Baptist Church, Stockbridge, Mich., had the Elden Farrar Party for meetings in February. A blessed time was reported.

Among the many converts in the John W. Troy meetings in the Methodist Church, Walcott, Ind., was a father who was a heavy drinker but who found peace in the Lord. Fifty-four volunteered for Christian service. The three pastors of the town gave full co-operation, as did the principal of the high school, who with many of the teachers helped in the chorus choir. Pastors from neighboring towns brought delegations, and on two occasions groups came from Wheaton (Illinois) College and gave valued assistance in the work. Plans were made for a monthly union week-day meeting with prominent Bible teachers as leaders.

Blessings were experienced in the union revival conducted by Sylvester Sanford for Pastors Earl Klein and Cleveland Sharp of the United Brethren and Evangelical Churches, Everett, Wash. More than 30 people bowed at the altar and Christians were built up in the faith. Meetings were also held in the Fremont United Baptist Church, Portland, Ore., with the Baptist and Presbyterian Churches co-operating. On February 23, Mr. and Mrs. Sanford held services in their home church, Galesburg, Ill. In the Sunday School 30 children and young people took a stand for Jesus. The auditorium was crowded for the evening service when



Bill and Mrs. Hadley with some of their Florida friends.

seventy-five pledged they would memorize a Bible verse each day, after hearing a message from the evangelist on the value of Scripture memorizing. From Johnson City, Mr. Carrara went to Zion Methodist Episcopal Church near New Haven, Mich., where another successful meeting was held. Souls were saved and many reconsecrated their lives. From New Haven he traveled to Marine City, where at the Salem Methodist Episcopal Church, again God spoke to hearts and many were saved and the church was revived.

"Each invitation in Cedar Rapids brought a gracious response," writes Harry Vom Bruch. "Our fall program took us to Toronto and Oshawa, Can., New Brunswick, N.J., Saginaw, Mich., Allentown, Pa. We began the winter's work with revival meetings in Louisville, Ky., and Evansville, Ind. We are praising God for spiritual results everywhere we go in spite of the perilous times in which we live."

In an eight days engagement conducted by Max H. and Mrs. Harvey at the Community Gospel Church, Berlin, Ohio, of which Earl E. Miller is pastor, a number of souls were saved and Christians were definitely encouraged to go forth with greater zeal to serve Jesus Christ.

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April, 1937

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### MINISTERIAL INSTITUTE JULY 19-29

Auspices of Moody Bible Institute of Chicago, for full time Christian Workers, Ministers, Evangelists, Missionaries, Families. Conducted by Dr. Will H. Houghton, President of Moody Bible Institute. Other speakers are Dr. Graham Scroggie, Dr. William Evans and Rev. Mr. Wrighton.

### GENERAL CONFERENCE JULY 30-AUGUST 8

Auspices of Montrose Bible Conference Association, program directed by Dr. H. A. Ironside, pastor of Moody Church, Chicago. Other speakers will be Dr. William Evans, Dr. B. B. Sutcliffe, Rev. Paul G. Jackson, Dr. Graham Scroggie of England, Mr. Erling Olsen, Mrs. Grace Livingston Hill, Miss Frances Bennett and Mrs. Volney P. Kinne.

### PROPHETIC CONFERENCE AUGUST 9-15

Conducted by Dr. Harry A. Ironside, pastor of the Moody Church, Chicago. Other speakers will be Dr. A. H. Stewart of Racine, Wis., Dr. Wilbur M. Smith of Coatsville, Pa., musical and missionary feature to be added later.

### BIBLE RESEARCH SOCIETY Conference, August 16-22 inc.

Strong program of speakers under the direction of Dr. David L. Cooper of Los Angeles. Presents the claims of Jesus Christ as the Hebrew Messiah and shows Israel's place in the plan of God. Dr. Cooper will have completed his nine months' research work in the various large libraries of Europe in the interests of Jewish evangelization and will be able to give first-hand information as to present developments in the Holy Land. Other speakers will be Rev. O. E. Phillips, Canon F. E. Howett and others.

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Mr. and Mrs. Sanford each gave messages. Many asked for prayer.

There were 46 people who professed to accept the Lord during the eight day campaign under the direction of the Violet Heefner Party at the Evangelical Church, Imperial, Neb., where Harrison M. Jones is pastor. An unusual hunger for the gospel was manifested. On the last night of the campaign, the church was crowded by 7 o'clock, and people standing out to the street. The service was moved at the last minute to a large Methodist Church nearby. People filled the altar that night to be saved. One young lady volunteered for Christian service, while 24 people signed the tithe's pledge.

As a result of meetings conducted by Michael Walsh for Charles T. Snow, pastor of the Euclid Baptist Church, Brooklyn, N.Y., the Christians have requested a definite time be set apart for a Bible study class. This class will commence at once and will be taught by Mr. Walsh, or some other competent Bible teacher, each Friday evening. Many souls were saved during the engagement and Christians were drawn into closer fellowship. Ray Howard Studley, in reporting the meeting, called attention to special blessing and guidance in Mr. Walsh's work in dealing with Roman Catholics.

The second meeting for the First Presbyterian Church of Wellington, Kan., conducted by Guy W. Green, was held February 10-21. As a result, 34 persons were received into the church, of whom 26 came by confession of faith. Mr. Green gave memory Bible recitals both Saturday nights of his meetings to crowded auditoriums. He spoke in many places outside the church, greatly to the spiritual edification of the community, according to the pastor, Adlai G. Wallace.

Beginning on January 3, the Tebo Gospel Party held a two-week campaign in the Adams Shore Community Church, Quincy, Mass. Nearly two hundred definitely received Christ as Saviour. On January 19, the party began a three-week campaign in the Cascade Methodist Episcopal Church, Erie, Pa. The church membership was quickened and helped, while 106 accepted Christ. The next engagement was in the Westover Methodist Episcopal Church, Binghamton, N.Y. There was a real revival among the church members, and a great number of young people accepted Christ, as well as many adults. Nadina Leonard and Edna Mae Borders are now with the Tebo Gospel Party.

The First Baptist Church, Little Rock, Ark., experienced the glow of revival fires in recent meetings conducted by Hyman Appelman. Report states that 217 accepted the Lord.

The Fourth Annual Keswick Conference will be held at Kansas City, Mo., May 2 to 9 inclusive. The services will be conducted in the new Municipal Auditorium. The speakers will be Dr. Norman B. Harrison, Minneapolis, Minn., Dr. H. H. Savage, Pontiac, Mich., and Dr. Walter L. Wilson, Kansas City. Other speakers will include missionaries, and local ministers. The dates have been set earlier than in previous years because of the extreme heat which prevails in June. Pray for the guidance of the Holy Spirit in the preparation of this great conference.

Forest City Mission in Cleveland, Ohio, under the leadership of L. W. Kelsey, of Chicago, Ill., is doing a good work. Mr. Kelsey continues in the evangelistic field in addition to his mission activities.

### Gull Lake Bible Conference June 26th through August 15th

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Moody Bible Institute Monthly

## EXTENSION DEPARTMENT

In the Trinity United Evangelical Church of Shamokin, Pa., of which Dr. J. A. Smith is pastor, Harry McCormick Lintz held a series of meetings, during which 106 persons professed conversion, 79 consecrated their lives to the Lord, and 120 young people volunteered for full time service should the Lord open the way.

In Florida, Ralph E. Stewart and Herbert Lockyer have been finishing the series of Bible conferences scheduled for that state, as follows: Jacksonville, January 31-February 9, First Presbyterian Church, Dr. A. C. Holt, pastor; Daytona Beach, February 10-12, First Baptist Church, Herbert F. Loomis, pastor; Orlando, February 14-19, First Presbyterian Church, Dr. Lindsay E. McNair, pastor; Miami, February 21-26, Central Baptist Church, Dr. Roy Angell, pastor, and the Shenandoah Presbyterian Church, Daniel Iverson, pastor; West Palm Beach, February 28-March 7, Memorial Presbyterian Church, E. A. Lindsey, pastor. The meetings have been attended by encouraging assurances from Bible lovers that the messages were helpful as well as enlightening.

The tide of interest in the D. L. Moody Centenary Celebrations has been rising and very encouraging reports have come from individuals as well as groups. Remarkable gatherings have been held in Detroit, Mich., February 7-12; Pittsburgh, Pa., February 7-10; Toronto, Ont., February 14-21; Buffalo, N.Y., February 14-16; London, Ont., February 18; Hamilton, Ont., February 19; Boston, Mass., February 21-26; Waltham, Mass., February 21; Auburn, February 24; Syracuse, February 25; Binghamton, N.Y., February 26; and New York City, February 28-March 5.

### DR. W. GRAHAM SCROGGIE'S ITINERARY

Mar. 17-28, San Diego, Calif.; Apr. 4-14, Long Beach, Calif.; Apr. 18-28, Denver, Colo.; May 2-7, Chicago, Ill.; May 9-14, Buffalo, N.Y.; May 16-21, 23-30, Toronto, Ont.

### FUTURE ENGAGEMENTS

C. W. Austin—Apr. 4-May 2, Duncan, Okla.  
John Carrara—Mar. 28-Apr. 11, Pittsburgh, Pa.; Apr. 18-25, Erie, Pa.; Apr. 26-May 9, Columbus, Ohio; June 13-27, New Castle, Pa.; July 11-Aug. 1, Akron, Ohio; Sept. 12-Oct. 3, Lincoln, Neb.  
Martin S. Charles—Mar. 21-Apr. 4, Wheaton, Ill.  
T. C. Crume—Mar. 22-Apr. 4, Birmingham, Ala.  
Dr. Floyd John Evans, March, Downsville, Md., Rivadell, Md., Waynesboro, Pa.  
Elden R. Farrar—March, Kalamazoo, Mich.; April, Farmington, Mich.  
W. D. Herrstrom—April, Des Moines, Iowa; May, Waterloo, Iowa.  
W. E. Pietsch—March, Portland, Ore.; Vancouver, B.C.; April, Los Angeles and Long Beach, Calif.; May, Cicero, Ill., and Chicago; June, Niagara Falls, N.Y.; July, Los Angeles, Calif.; Portland, Ore.; August, Tacoma, Wash.; September, Alaska.  
L. C. Robie—Apr. 4, Springboro, Pa.; April, last part, Niagara Falls, N.Y.; May, Mohawk, N.Y.; June, Boonville, N.Y.  
F. E. Rueckert—Apr. 4-25, Connellsville, Pa.  
Sylvester Sanford—Mar. 22-Apr. 4, Merneer, Neb.; Apr. 19-May 2, DuBois, Neb.; May 3-16, Hudson, Iowa.  
Gipsy Smith, Jr.—Apr. 4-18, Monroe, La.; Apr. 25-May 9, Lexington, Ky.; May 16-30, New London, Conn.; June 6-27, Princeton, Ky.  
O. W. Stucky—Apr. 4-18, Detroit, Mich.  
Vom Bruch, Evangelistic Party—March, Endicott, N.Y.; April, Minneapolis, Minn.; May, Columbus, Ohio.  
Anthony Zeoli—Mar. 28-Apr. 4, Oakmont, Pa.; Apr. 11-18, Chicago, Ill.; Apr. 21-25, Terre Haute, Ind.; May 2-9, Washington, Pa.; May 16-23, Buffalo, N.Y.; May 25-30, Toronto, Can.; June 6-27, Philadelphia, Pa.; July 4-25, Indianapolis, Ind.; July 31-Aug. 16, Brandywine Summit, Pa.

Some people say what they think, and then show how smart God was to say almost the same thing.—Dr. Richard E. Day.

## A Famous "Kist o' Whustles"

(Continued from page 405)

his musical scrapbook in which he pasted his favorite songs and poems.

And that both America and Britain came to love this appealing gospel hymn is evidenced by its wide use. Wonderful stories of reclaimed lives are associated with the singing of the hymn. Whenever it is sung in a large gospel service, you know of a truth that down in the corner, up in that gallery, behind that pillar which hides the singer's face from the listener, the hand of Jesus has been finding this and that and yonder lost one, to a place in His fold. Here is a story which Dr. Day quotes, of its power to change a life.

### A Voice Heard a Mile Away

"A strange quality melted the audience into tears, every tone touched the heart. A voice so gentle it was never offensive . . . yet so penetrating that an avowed atheist, sitting on his front porch fuming because his family had gone to the Moody-Sankey meetings, heard Sankey in the Northfield Church a mile away singing 'The Ninety and Nine,' and was converted!"

It is also interesting to record that the mission housing Sankey's organ was brought into being as the result of Mr. Moody's work. This famous evangelistic center in High Street, Edinburgh, owes a great deal to Moody. He it was who raised the money for it and laid

the foundation stone. The friend seated at the organ, Pastor Robert Millar, whom I have known and loved for many years, has been actively associated with centers brought into being as the result of D. L. Moody's consecrated labors. For over twelve years Mr. Millar was superintendent of Bethany Hall, Glasgow. Situated in the East End of the city this evangelistic center is one of the largest gospel halls in Glasgow, having a seating capacity of 1,500. Along with Tent Hall, of which Jock Troup is superintendent, Bethany Hall represents the outcome of the remarkable evangelistic campaign Mr. Moody conducted in Glasgow. For several years now Mr. Millar has been the leader of the work in Edinburgh, and, under God, is keeping alive the fire D. L. Moody kindled. Doubtless the little organ in Carrubbers Close Mission will have a share in the Centenary Celebration during the visit of the American team to the city.

The production of the *Moody Centenary Song Book*, containing as it does some of the Moody and Sankey hymns so mightily used of God in a past generation, including "The Ninety and Nine," is a wise move. The thousands of this set of gospel hymns already sold, prove the popularity of the selection. Have you seen a copy? If not, ten cents forwarded to the Moody Bible Institute will bring this song book to your door.

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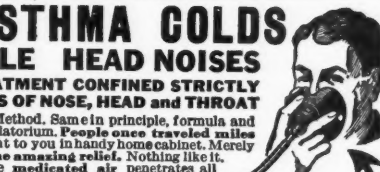


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# Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

## Life-Changing Evangelism, by Joseph Pearce.

This mighty soul-stirring call written by a Methodist evangelist of Great Britain should be read by every minister of our Christian Churches of America. The author believes that God would have our preachers return to a soul-winning ministry. What else can take the place of this? The title of one chapter is "An Audacious Evangelism—the Supreme Need of the Hour." Surely such is the case. Without this evangelism and soul-winning ministry our so-called Christian nations are doomed.

128 pages. Zondervan Publishing House, Grand Rapids. 40 cents. D.L.F.

## Gleanings from Life's Harvest, by S. E. Burrow.

These twenty-three messages and Bible studies, and poems by the same author, "embody some of the lessons gleaned in the great harvest field of a long and busy life." Published from time to time as articles in *The Christian*, the chapters were assembled in book form "in the hope that in a wider field of service they may carry comfort and encouragement to the depressed and disheartened, incite tired and hard-pressed workers to fresh endeavor, and lead many others to explore for themselves among the hidden treasures of the Word." The gospel message in its power and peace is clear throughout.

157 pages. 7x5 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.E.C.

## At Jesus' Feet, by Edward Schramm.

This is a book for the family altar, containing a simple devotion for each day in the year. It has been prepared largely with the children in mind, so that every member of the household might understand and participate in the daily devotion. Most of the selections are based on Bible narratives, but a few include passages from the Psalms and Prophets. In general, the arrangement is chronological, and if this course is taken up about the middle of December, the selections for Christmas and Easter will come at about the time these events are actually being celebrated. The program for each day covers two pages, includes a Bible reading with simple comments, followed by a brief prayer and the stanza of a hymn.

736 pages. 8½x5½ inches. Lutheran Book Concern, Columbus, Ohio. \$2.50. C.H.B.

## Sacred Sites and Ways, by Gustaf Dalman, D.D., translated from the German by Paul P. Levertoff, D.D.

This is a detail study of the topography of the Gospels with numerous maps. The work is in such detail as to show that Joseph the espoused husband of Mary, the mother of Jesus, really was a carpenter, or to show on which side of the lake the four thousand were fed.

It is a critical commentary upon Palestinian geography. Those familiar with the Greek and Hebrew will appreciate it fully, since there is a liberal use of these languages.

At many places the author shows by seemingly insignificant details that destructive criticisms have no foundation, e.g. that Jesus could see a vast stretch of "the kingdoms of the world" from the mountain of temptation. On the other hand, while he speaks of the miracles of Jesus as really true, the reader is often surprised to find the absence of a positive testimony of the authenticity of the Scriptures where opportunity availed itself to give such testimony.

With that in mind the serious student of the Gospels should find the treatise very helpful. It is a scientific guide to the Holy Land.

397 pages. 8½x5½ inches. Macmillan Company, New York. \$3.50. C.H.B.

## Life in a Look, by Charles Forbes Taylor.

This is a series of nine sermons on vital scriptural truths. The title of the book is derived from the topic of the first sermon. Other topics are: How the Blood of Christ Saves Us, Regeneration, Does God Answer Prayer Today? The Treasury of the Snow, Watch the Jew! A Golden Bell and a Pomegranate, Amusement—Can a Christian Have Fun? It is a pleasure to commend this book. However, it is proper to call attention to the fact that commendation does not sanction all interpretation. Those who are decidedly Calvinistic in their theology will find some hesitation in accepting all that the author says about regeneration.

117 pages. 7½x5 inches. Fleming H. Revell Company, New York. \$1.00. P.B.F.

## By Love Compelled, by Marshall Broomhall.

A fresh story of the remarkable work of the China Inland Mission. Hudson Taylor and the mission he founded are rather generally known around the world, and are usually thought of as outstanding examples of Christian faith—as showing what God is willing to do for and through any of His children who are willing to walk in simple trust and obedience. To many people the three letters "C. I. M." are synonymous with "faith." Perhaps much of the literature of the mission has seemed to lay a strong emphasis on faith. But Mr. Broomhall now gives us a volume throughout whose pages shines the light of "love."

The author became a member of the mission in early days, was closely related to Mr. Hudson Taylor, and doubtless knows the inner story of the work better than any other living person. To read this resumé of seventy years' devoted service, inspired by the constraining love of Christ, will prove a tonic to the heart, and a challenge to holy adventure.

126 pages. 7½x4½ inches. China Inland Mission, Philadelphia. 35 cents. W.H.H.†

## The Restraining Hand, by R. A. Bosshardt.

This extraordinary story is dedicated to the great company of the Lord's people who prayed so constantly for the deliverance of the captives. The publisher has spoken the simple truth in saying that not since the days of Adoniram Judson, more than a century ago, has such a story of captivity for Christ's sake been published. For 413 days and 560 days, respectively, Messrs. Hayman and Bosshardt, of the China Inland Mission, were captives of the Red armies in China. Contempt and scorn, cursings and indignities, stripes and imprisonment, and the constant threat of cruel death were their lot. Yet through it all they faithfully preached Christ, and exhibited the spirit which can only shine forth when the heart abides in His matchless presence.

Of course the book is thrilling. But it is more than that. It throws a flood of light on the inner life of a roving army of Reds—the queerest social product of our topsy-turvy age. And it also shows what the grace of God can do in preserving and sustaining His children in the midst of a desperate band of the utterly godless, like preserving a lamb in the midst of a pack of wolves.

It may be questioned whether any single occurrence had ever before drawn out such a world-wide volume of sympathy and prayer. Surely out of it must come some divinely appointed fruit, even beyond the safe deliverance of the two captive brethren. The book will certainly be eagerly read by thousands—and who can measure the influence of the testimony and challenge that seems to breathe from every page?

288 pages. 7½x5 inches. China Inland Mission, Philadelphia. \$1.00. W.H.H.†  
†Dr. William H. Hockman.

## Is It True? by William G. Channon.

An exceptionally helpful book, dealing with questions perplexing to many children of God. While all material in the twelve chapters exhibits mature and scriptural thought, and is very well presented, the portions concerning "praying with assurance for the conversion of our loved ones," assurance "of the will of God," "overcoming the problems of temptation" and "overcoming worry," are most excellent.

124 pages. 7¼x4¼ inches. Marshall, Morgan and Scott, London. 40 cents. W.P.L.

## A Church at Work, by Alvin G. Hause.

The author of this book has been very active in the pastorate and for twenty years has given himself unreservedly to the study of church organization. The suggestions he sets forth are not theory but the result of his actual experience. In one of the churches in which he served, in three years, 488 persons were received into membership, and more than \$50,000 was raised for all purposes. What was accomplished in this church, the author believes can be done in any church if the plans set forth in this book are carefully, prayerfully and persistently carried out by both pastor and people. In speaking of this work, President L. R. Scarborough, of the Southwestern Seminary, said, "It is one of the most evangelistic churches I have ever seen. Thoroughly united and co-operant with the high character of consecration and evangelism, Pastor Hause is leading nobly in that great church. The power of God is demonstrated in many ways."

135 pages. 7¾x5½ inches. Western Baptist Publishing Company, Kansas City, Mo. \$1.00. C.H.B.

## A Panorama of Prophecy, by Herbert Lockyer.

The author introduces this work by saying that it "has been written for young believers, who as yet have not been fascinated by the divine program of the ages. The writer . . . has tried to state some of the future epochs in a simple, interesting fashion in the hope that such an elementary statement of biblical facts will lead to a deeper study of things to come."

The style, characteristic of this author, is clear, lucid and interesting. Some will find it difficult, however, to follow the interpretations relative to "The New Creation" (pages 32-41), but there is much of most helpful material throughout the book, and should be used most effectually for the purpose suggested by its title.

43 pages. 7½x5 inches. The American Bible Conference Association, Philadelphia. 25 cents. W.P.L.

## Why South America? by A. Stuart McNairn.

The author begins his study by describing the physical characteristics, climatic conditions and racial divisions of the continent. In Chapter II he appraises South America touched by modernity, its present religious aspect and the significance of its Protestant missions. In Chapter III he traces the history of the Evangelical Union of South America, and in succeeding chapters he gives his readers glimpses of the Republics of Argentina, Brazil and Peru in their background setting, and seeks through pictures to indicate, rather than describe, the beginnings that have made for the establishment of a pure gospel witness in regions that for centuries have lain in darkness and the shadow of death. "It is a great moment," says he, "for Protestant missions." His closing chapter on The Indigenous Church is commended for its lucid contribution to a better understanding of this much discussed principle. There are over twenty illustrations, and several maps.

144 pages. 7½x5 inches. Marshall, Morgan and Scott, London. 75 cents. J.R.R.

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**Twelve Wonderful Women**, by E. H. Farrance.

A brief sketch of the lives of Florence Nightingale, Frances Havergal, Agnes Weston, Fanny Crosby, Mrs. Judson, Pandita Ramabai, Mrs. Walter Searle, Harriet Beecher Stowe, Mary Slessor, Elizabeth Fry, Charlotte Tucker, and Grace Darling, especially prepared for children. Books of this type are to be highly commended for Sunday School libraries, and supplementary reading in Sunday School classes and Sunday reading in Christian homes. In type, illustration and length, the volume is best adapted to the junior group.

96 pages. 7x4½ inches. Pickering and Inglis, London. 35 cents. C.H.B.

**My Beloved Armenia**, by Marie S. Banker.

"Rejoice in the Lord alway, and again I say, Rejoice," in spite of the hideous atrocities practiced by the cruel Turks upon the defenseless Armenians and given in detail in the closing chapters, this still remains the theme of this vivid book. The writer has a delightful way of sharing the most intimate and personal events of her thrilling childhood; memories of babyhood, childish pleasures, girlhood joys, ambitions, and even escapades. God goes before in gloomy cave and lonely mountain pass, opens the way, makes possible the impossible, uses all things for His honor. Even the disfigurement of early life becomes her sole and adequate protection when separated from home and family. The language is that of an artist, the word pictures those of a painter, so you are not surprised when the musician takes up her violin.

205 pages. 7½x5¼ inches. Bible Institute Colportage Association, Chicago. \$1.25. C.H.B.

**The New Testament As It Stands**, by John H. Kerr, D.D.

The title of this book is strikingly significant. It focuses attention on a fact which needs definite emphasis. The creation and arrangement of the books of the New Testament, as well as the whole Bible, bear evidence of the divine hand. Whatever critical questions engage the attention of the Bible student, the important matter is to master its contents in the order of crystallized arrangement.

The author has succeeded in bringing together the essential historical data for the understanding of the New Testament. He has made no particular effort to analyze the material of the several books and to give an explanation, but enough is given to lead the student into a definite apprehension of the purpose of the writings. This volume constitutes an excellent introduction to the books of the New Testament, and in the hands of competent teachers will be a vital help to Bible classes.

160 pages. 7½x5 inches. Fleming H. Revell Company, New York. \$1.25. P.B.F.

**John Wesley and Modern Religion**, by Humphrey Lee, Ph.D., D.D.

The aim of the author is not only to present an evaluation of Wesley's place in present-day religion, but as a contribution to the history of modern Christianity. It represents not only Wesley, but the life and thought of his century. The author bases his view-point principally on Wesley's own works, including his well known *Sermons* and *Journal*, as well as his less known writings and letters. Again and again, the author challenges many of the traditional views concerning Wesley. The author shows how that Wesley tried to maintain the older values of the Anglican theology and to unite them with the modern evaluation of emotion and intuition in religion. An interesting phase of the book is the proof that Wesley arrived at his mature theology as he came to a satisfactory explanation of his own religious experience. In view of the tremendous influence that the Methodist Church has exerted upon modern thought and life, it is highly important that the leaders in Christian thought should fall back upon documentary evidence for the understanding of the cross currents of life.

354 pages. 8½x5½ inches. Cokesbury Press, Nashville. \$2.50. P.B.F.

**But Now We're Christians**, by D. F. Ackland.

A compilation of the testimonies of twelve men who are at present engaged as agents of the London City Mission. The stories are well told, and should be stimulating to Christians everywhere, as well as convincing to those who question the saving and keeping power of Christ.

127 pages. 7¼x4¾ inches. Marshall, Morgan and Scott, London. 40 cents. W.P.L.

**The Way to Be Happy**, by Daphne Hammonde.

A story for little girls, teaching the truth that one may find happiness in the Christian life by sacrificial service for others.

63 pages. 7½x5 inches. Pickering and Inglis, London. 25 cents. H.L.L.

**Somewhat to Say**, by Clark J. Forcey, Th.D.

Twelve sermons on spiritual and practical themes by a pastor and radio preacher. Mainly topical in treatment, the messages are warmly spiritual, conservative in theology, and earnest in their appeal to both saved and unsaved. The fact that they naturally express the author's views on life and theology, which one may not always fully share, does not limit one's appreciation of their message.

139 pages. 7½x5 inches. The Herald Press, Louisville, Ky. \$1.00. H.L.L.

**Changing Russia**, by F. J. Miles, D. S. O., O. B. E.

A book that should be read widely and carefully. It is not just another book on Communism, but a volume full of matter of unusual interest, written by a man whose qualifications eminently fit him for the task. Mr. Miles has been a student of Russian affairs for many years, visiting the land frequently and coming in close touch with the inner life and thought of the people.

By "Changing" Russia is meant, not the changes occurring since the Czarist regime, but the rapid and phenomenal developments of the last five years. There are many books available on Red Russia, but they for the most part deal with conditions existing five or more years ago. In the meantime extraordinary things have been happening—things of an astonishing economic and military significance.

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144 pages. 7¼x5½ inches. Marshall, Morgan and Scott, London. 40 cents. W.H.H.†

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148 pages. 7½x5¼ inches. Author, Fort Worth, Texas. 50 cents. G.S.

## Christian Truth Today, edited by Calvin Knox Cummings.

This is a presentation and defense of historical, supernatural Christianity for college students. It consists of five parts. Part I has to do with Revelation; Part II, the Inspiration of the Holy Scriptures; Part III, the Life of Christ based on the Gospel of Luke; Part IV the Gospel of Christ, Studies in Galatians; Part V, the Doctrine of God. This plan of study was endorsed by the committee on the Program of Study of the League of Evangelical Students. It is the sincere desire of the editor and contributors that this plan of study be used by the various chapters of the League as they meet in the different educational institutions.

112 pages. 9x6 inches. League of Evangelical Students, Philadelphia. 50 cents for non-League members, 10 cents for League members. P.B.F.

## Is the Devil in Modern Amusements? by J. E. Conant, D.D.

Those familiar with Dr. Conant's concise, logical style in presenting truth, whether written or spoken, will welcome this most recent product of his pen. Under four headings—The Card Game, The Dance, The Theatre, The Picture Show—the author brings indictment after indictment, not merely from a scriptural viewpoint, vital as that is to the Christian believer, but from the standpoint of experience, individual, social and economic. Some of the best material we have seen on this subject is assembled between the covers of this valuable booklet.

44 pages. 7½x5 inches. Bible Institute Colportage Association, Chicago. 20 cents. W.P.L.

## Prayers for Girls, by Elisabeth R. Scovill.

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64 pages. 6x4 inches. Thomas Nelson and Sons, New York. J.E.C.

## Looking into Life, by Paul M. Tharp.

The author has recognized the crying need for a clear, logical and scriptural answer to many questions being asked by the intelligent young minds of our day, and he has admirably, and we believe, satisfactorily, met that need in this product of his pen. The first of the three parts into which the book is divided, deals with the Inward Look, and therein matters concerning the mysteries of the individual's origin, being, and personality are analyzed. In the second part, The Outward Look, the relation of the individual to the world about him is discussed in a most helpful manner. The third part, or Upward Look, describes the relation of the individual Godward, as it pertains to salvation, surrender and service.

144 pages. 7½x5¼ inches. Bible Institute Colportage Association, Chicago. 75 cents. W.P.L.

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A call to Fundamentalists to stick to their guns—in APRIL "PROPHECY MONTHLY" (ready Mar. 20). Also read: Uncle Sam Must Have His Caesar; Hitler's Four Years and the Church; Astronomy and the Pyramid; Mussolini's Faith in His Own Star; British-Israelites say Edward Will Rule From Palestine; Is the New Testament to be Shut out of the Mails?; Two Worlds in Conflict; Many other thrilling articles in this 40-page handbook of prophecy and current events. A few MAR. copies left. This should be in your home every month. \$1 yr. 4 mo. trial 25c; 10c copy. Don't miss another issue. New "Prophetic Research" Course now ready. Price 50c. With year subscription to Prophecy Monthly, both for \$1.35.

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## Ethel Ambrose, Pioneer Medical Missionary, by Mrs. W. H. Hinton.

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255 pages. 7½x4¾. Marshall, Morgan and Scott, London. \$1.40. W.H.H.

## The Threefold Bond, by Reginald Kirby.

This is "A study of the works of the Puritan divine, John Owen, together with a biographical Preface, an exposition of his work on the communion of the believer with the three Persons in the Trinity: communion with God the Father; with God the Son; with God the Holy Spirit. To this is added an application to modern life showing communion as a key to Scripture, a power in prayer, a conqueror of fear."

As one reads these rich pages, he is reminded, in the light of their profound yet simple statements, how superficial has become the modern conception of some of the great scriptural truths and their implications. Those who love "the gospel of the grace of God," and who long for a vital communion with the Persons of the Godhead—a communion which will be translated into such a Christian walk as will honor the Lord Jesus Christ—will rejoice in this splendid book.

126 pages. 7¼x4¾ inches. Marshall, Morgan and Scott, London. \$1.00. W.P.L.

## The Coming Kingdom and the Recanopied Earth, by Howard Kellogg.

This book is suggestive and stimulating to all students of the Bible. That the earth was once surrounded by a canopy of clouds, which continued for hundreds of years, obscuring the sun and moon, is not generally known. Neither is it generally known that this condition of the atmosphere was the main source of the Flood. Rain probably was not known prior to the Flood (Gen. 2:5, 6). Most readers will also find something new in the chapter, "The Vastness of Universe," and also in the eighth, "The Day of God and the Kingdom of God." It also will be news to many to be told that at the present time five out of our eight planets are still canopied, and that it is quite probable that the time is coming when the earth will again be recanopied and Edenic conditions will be restored. While we are not in position to endorse every statement in the book, we are glad to recommend it to the consideration of our readers.

84 pages. 7¼x5¼ inches. Brooks Publishers, Los Angeles. 50 cents. G.S.

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## Home Life in the Bible, by Emma Williams Gill.

The author used the material of this book primarily for a series of lectures in the James Memorial Training School for Women, Bucharest, Rumania, and the interest that was aroused led to their publication in book form. While other authors have been consulted, most of the material has been written in the light of long years of Christian experience in Europe and America and travel in many lands, including Egypt and Palestine. The discussion of such domestic subjects as house building, household furniture, vineyards, food and cooking, sewing, and family life, is both interesting and informing. Each chapter is introduced with a Bible text, so that the volume can be used in devotional meetings.

189 pages. 8x5¼ inches. Broadman Press, Nashville. \$1.25. C.H.B.

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**Fire Station Book Fund:** 2 shipments to 2 states: 6 Colportage Library books, 50 Evangel Booklets, 125 tracts, 50 Gospels of John.

**Flood Refugee Book Fund:** 38 shipments to 9 states: 1,962 Colportage Library books, 3,180 Evangel Booklets, 3,405 Pocket Treasuries, 150 New Testaments, 24,645 tracts, 16,930 Gospels of John.

**Free Tract Fund:** 47 shipments to 26 states, 3 shipments to Canada: 13,289 tracts.

**French Louisiana Book Fund:** 1 shipment: 26 Colportage Library books, 13 Evangel Booklets.

**General Mission Fields Book Fund:** 4 shipments to 3 states, 6 shipments to 5 foreign countries: 90 Colportage Library books, 38 Evangel Booklets, 50 Pocket Treasuries, 10 New Testaments, 692 tracts, 390 Gospels of John.

**Hospital Book Fund:** 73 shipments to 23 states, 2 shipments to Canada: 1,035 Colportage Library books, 1,130 Evangel Booklets, 2,161 Pocket Treasuries, 40 New Testaments, 10,653 tracts, 1,641 Gospels of John.

**India Book Fund:** 4 shipments: 203 Colportage Library books, 25 Pocket Treasuries, 85 tracts, 25 Gospels of John.

**Latin America Book Fund:** 1 shipment to 1 state, 2 shipments to Porto Rico, 4 shipments to 4 foreign countries: 84 Colportage Library books, 182 Evangel Booklets, 700 tracts.

**Lodging House Book Fund:** 3 shipments to 1 state: 112 Colportage Library books, 57 Evangel Booklets, 126 tracts, 200 Gospels of John.

**Lumber Camp Book Fund:** 2 shipments to 2 states: 26 Colportage Library books, 111 Evangel Booklets, 1,055 tracts.

**Miners Book Fund:** 8 shipments to 2 states: 92 Colportage Library books, 105 Evangel Booklets, 7 Pocket Treasuries, 270 tracts, 165 Gospels of John.

**Mountain Book Fund:** 806 shipments to 10 states: 5,584 Colportage Library books, 5,913 Evangel Booklets, 5,754 Pocket Treasuries, 1,487 New Testaments, 8,513 tracts, 13,374 Gospels of John.

**Negro Book Fund:** 6 shipments to 4 states: 29 Colportage Library books, 51 Evangel Booklets, 100 Pocket Treasuries, 32 New Testaments, 630 tracts, 300 Gospels of John.

**Philippine Islands Book Fund:** 11 shipments: 83 Colportage Library books, 50 Pocket Treasuries, 1,010 tracts.

**Pioneer Book Fund:** 457 shipments to 22 states, 16 shipments to Canada: 4,596 Colportage Library books, 4,987 Evangel Booklets, 1,785 Pocket Treasuries, 534 New Testaments, 4,426 tracts, 8,121 Gospels of John, 13 Centenary Song Books.

**Prison Book Fund:** 66 shipments to 27 states: 1,127 Colportage Library books, 15 Emphasized Gospels, 1,341 Evangel Booklets, 891 Pocket Treasuries, 106 New Testaments, 6,920 tracts, 3,358 Gospels of John.

**Railroad Book Fund:** 1 shipment to 1 state: 1000 Gospels of John.

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# Institute and Alumni

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This department provides items of personal and general news of special interest to all former Institute students. Heartily and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

## INSTITUTE PERSONNEL

Mr. L. O. Langston, who for some months has been Director of the D. L. Moody Centenary Fund, has been placed under still greater responsibilities by being appointed to the office of Director of the Maintenance Bureau. Mr. Langston has made unnumbered friends in the Chicago area and farther afield during the past six months, and Institute co-workers will welcome him warmly in his new and important connection.

Rev. Wm. H. Lee Spratt, for eight years pastor of the Victory Memorial Methodist Protestant Church, Indianapolis, Ind., becomes on April 1 the Acting Director of the Correspondence School. He will assume the responsibilities laid down by Rev. W. Taylor Joyce, whose death occurred on October 18, 1936.

Mr. Spratt was born in India, where his father was a colonel in the British Army, who after retirement became organizing secretary of the Soldiers' Christian Association. The son was educated in the government school of India, Clark College in England, and in 1924 was graduated from the Missionary Course at Moody Bible Institute.

In his denomination he has held many offices of distinction and responsibility, among them, chairman of its Stewardship Commission, and member of the denominational Board of Publication. His gifts and personality have opened many doors for speaking to youth in colleges and other schools. His field of service with the Correspondence School will be world-wide, and the administration is confident that he will fill the position with efficiency and spiritual devotion.

## RECENT SPECIAL SPEAKERS

Miss Elizabeth O'Brien, Egypt Salaam Mission; Rev. G. M. Van Pernis, editor, *Christian Cynosure*, Chicago; Rev. Walter Teeuwissen, Belgian Gospel Mission, Belgium; Rev. Leon Rosenberg, superintendent, Bethel Mission, Lodz, Poland; Roy Shaffer,

missionary, Africa Inland Mission; Homer Stanley Morgan, Christian Mission to Churchless Communities; Benjamin Mickel Brown, Gospel League, Chicago; Peter Deyneka, Russian Gospel Association, Inc., Chicago; L. B. Trowbridge, Chicago Tract Society; John Riebe, missionary to India, Scandinavian Alliance Mission; Miss Margaret Monson, Wheaton (Ill.) College.

## GATHERINGS

The Southwestern Wisconsin Moody Alumni Fellowship held a meeting on February 16 at the Baptist Church of Union Grove, Wis. Delegations present represented churches in Racine, Kenosha, Raymond, Honey Creek, and other communities. Walter Carvin '23, brought the special message, while a number of other former, prospective, and present students had a part in the program, which brought much blessing to all present.

Former students in Tacoma, Wash., report a blessed "Moody Day" on February 7 at the First Presbyterian Church. Seven were present who had heard or personally met D. L. Moody. Marion Flint '19, presided, Dr. B. B. Sutcliffe '04, and Robert A. Cameron '06, gave addresses, and testimonies were given by many others.

Detroiters used the opportunity of the Centenary Celebration in their city to have a reunion, on Wednesday evening, February 10. There were eighty-five present for the dinner and fellowship service. Officers for the Fellowship for the coming year are: Arnold H. Kehrl '19, president; George Muran '23, vice-president; Esther Bain '20, secretary and treasurer. Dr. H. H. Savage '11, was the special speaker, and Dr. Houghton brought inspiration by his reports of progress at the Institute and in the Centenary Celebrations.

## STUDENTS OF OTHER DAYS

H. Lee McLendon '15, pastor of Calvary Baptist Church, Cleveland, Ohio, returned from Founder's Week Conference to share with his congregation the feast of good things. A large audience was present for a Wednesday night service, felt the thrill of Moody interest, and concluded the evening in the blessed fellowship of a communion service.

B. B. Sutcliffe '04, is announced by the Bulletin of the First Presbyterian Church, Tacoma, Wash., to have been honored with the title of Pastor Emeritus. Dr. Sutcliffe and Mrs. Sutcliffe (Emma Anderson '01) were the recipients of testimonials of love and good will at the meeting of the congregation on January 14, when a new pastor was called to this important field. It may be hoped that Dr. Sutcliffe may for many years continue his teaching ministry over a wide area.

John B. Kuhn '26, who is enjoying his first furlough from missionary service in Africa, his home address being Manheim, Pa., was a deeply interested visitor at the Founder's Week Conference.

David L. Forsythe '28, after five years of service with the Canadian Sunday School Mission, is now superintending the organiza-

tion of the Bible Evangelistic Crusade to carry out plans for soul-winning in neglected villages and country places. He asks for the prayers of interested believers that heaven-sent revivals may be witnessed. His address is 5207 West 23rd Place, Cicero, Ill.

C. Dan Andersen '28, and Mrs. Andersen (Martha Andersen '27), report a safe and glad return to the field in the Congo Belge. "This is where we fit, where we belong, where we want to be!" Now may they be upheld faithfully by the prayers of the saints. Revival fires are burning and souls are finding the Lord.

J. Edw. Peterson '33, Mrs. Peterson '33, and little son, Delmar, expect to move from Colby, Kan., to Mead, Neb., before the first of May, when Mr. Peterson will become pastor of the Mission Covenant Church at Mead. God has blessed their service on the western plains of Kansas, and they are looking forward to the ministry in Nebraska. They write, "We need your prayers."

Norman A. Wilson '33, in February became pastor of the Stafford (Conn.) Baptist Church. Spiritual progress is in evidence and the attendance has increased since he went to the field. He plans to live in Stafford after graduation from Bloomfield College in May, and covets the prayers of students and friends of the Institute.

John Gerrard '28, and Mrs. Gerrard '28, write from Contamana, Peru, S.A., that the gift of an outboard motor for their boat has made possible a much wider ministry. Their letter abounds in interesting information.

Joseph G. Kane '18, and Mrs. Kane (Mildred Ross '16), on December 10, entered their eighth year of service with the First Presbyterian Church, Nanticoke, Pa.

Frances Linn '31, who has been working under the Southern Highland Evangel in West Virginia, sailed in December for South America, where she will serve under the New Testament Missionary Union. As a testimony to God's faithfulness, she writes that money for passage, passport, outfit, and all other needs, was supplied in less than two weeks. Her address is, Estevez Correa, 139, Temperley, F.C.S., Buenos Aires, S.A.

Raymond N. Ohman '29, and Mrs. Ohman (Marion M. Baird '29), who have been laboring in Marietta, Okla., at the Mahota Memorial Presbyterian Church, have been called to Weatherford, Tex., where Mr. Ohman will serve as pastor of the Grace-First Presbyterian Church.

Tena A. Huizenga '35, sailed in February for Africa in connection with the Sudan United Mission. Her address is, Lupwe, via Makurdi, c/o D.R.C.M., N. Nigeria, B. W. Africa.

Walter S. Olsen '36, and Justin Knorr '36, Jethro, Ark., started home mission work in the Ozark Mountains soon after graduation. Mr. Olsen writes, "Our main forms of service are cabin-to-cabin visitation work via mule-back, Christian services in twenty-four schoolhouses each month, Sunday School work, a Christian boys' club, and an adult Bible class. Since we started thirty-two have

professed conversion. Praise the Lord for these. If there are any Moody graduates who have not a place in the Lord's work yet and who are willing wholly to trust the Lord for funds, we should be interested in hearing from them, since Justin Knorr soon expects to sail for Africa, and I hope soon to sail for India."

Rana Leasor '31, is serving as appointment secretary for Wheaton College, Wheaton, Ill., a work among former students, and reports she is greatly enjoying her new work.

Bertha M. Scheidt '23, reports great blessing in her work in Honduras, Central America. She expected, when writing, to be again located at Apartado 17, San Pedro, Honduras, Central America, after March 1.

Robert MacGregor '12, of Dryden, Ont., Canada, is doing Sunday School Mission work in two outlying districts, making it necessary to travel twenty-five miles each Sunday in order to reach the two schools. God is blessing his efforts.

Henry A. Curtis '31, and Mrs. Curtis (Gertrude Rhodes '31), have recently accepted a call to the pastorate of the Baptist Church, Baptistown, N.J. Mr. Curtis expects to receive the degree of Bachelor of Theology from the Eastern Baptist Theological Seminary in Philadelphia this spring.

Hugh Thompson '35, and Mrs. Thompson '35, recently accepted a call to the pastorate of the Yates Baptist Church, Lyndonville, N.Y.

Otto Engebretson '27, recently closed a successful pastorate of more than six years at Nehawka, Neb., to accept a call to two small churches in Miller and Amherst, Neb. These are town churches, but there is a rural population of hundreds to which he will minister.

Mrs. T. James Smail (Alma Artibey '32), who with her husband and a group of other C.I.M. missionaries is temporarily located in Hangchung, Shensi, China, reports the difficult and dangerous conditions existing in Shensi because of communistic activities, and records with joyful gratitude the deliverances of the missionary colony. Mrs. Smail writes: "My times are in thy hands," is very precious to me these days. Surely these hands are trustworthy to give the best and just His own will. . . . May we be teachable and moldable in His dear hands, quickly learning any lesson He has for us." Prevailing prayer should abound for these far-away servants of the Lord.

H. W. Lambert '10, 2404 Kingman Blvd., Des Moines, Iowa, while pastor of his church at Johnston, a suburb of Des Moines, rejoices in the privilege of conducting "Morning Devotions" from 5:45 to 6:00 A.M., over radio station WHO (1000 kyc.). Early risers report blessing from this broadcast, and the high-power station carries the gospel into many states each morning.

Grace Liddell '34, Kunming, Yunnan, China, writes radiantly and hopefully of opportunities and responsibilities in her field of service.

Charles H. Larson '18, and Mrs. Larson (Ella M. Coover '18), Vallegrande, Bolivia, S.A., are fighting a winning battle against the heavy odds that characterize that land in spiritual things. Signs are following upon their patient and persistent endeavor.

Timothy Pietsch '35, 15 Uenohara, Nakano-Ku, Tokyo, Japan, sends to his friends cordial greetings. "I am very happy that God has given to me the privilege of working

with the university students here in Tokyo while studying the language."

Charles C. Eyster '03, was called into heavenly rest from his home in Edison, Ohio, on April 18, 1936.

Annie S. Dran '15, whose life was devoted to missionary service in Honolulu and China, under the National Council of the Protestant Episcopal Church, entered into rest on Dec. 31, 1936. Death occurred at the Massachusetts General Hospital.

Mrs. William Asher '97, known through two score years over a vast field of evangelistic ministry as Virginia Asher, has ceased from her ardent and devoted labors in the Master's harvest field to lend her voice to the Harvest Home chorus of heaven. Beginning as a worker with D. L. Moody, she afterward traveled with the J. Wilbur Chapman evangelistic workers, and was then for many years one of the most commanding figures in the W. A. (Billy) Sunday evangelistic party. The call came to her at the age of sixty-seven at the Asher winter home at West Palm Beach, Fla., on Feb. 2. Mr. Asher, also a student of '97, survives, "sustained by an unflinching trust."

Grace Saxe '97, after many weeks of patient and heroic suffering, fell asleep in Jesus at Waterloo, Iowa, during the twilight of Feb. 4. A volume could be written of the remarkable career of this daughter of the King. From a reticent and timid girlhood, characterizing also her student days at the Institute, she came into victory of spirit and purpose and was led into a life of unusual power and usefulness as a Bible teacher and author on Bible themes. Countless villages and cities in all parts of the Union have Miss Saxe to thank for organizing Bible study groups that continued as local centers of Scripture research. Her works do follow her.

## BORN

To Charles A. Walker '36, and Mrs. Walker, a son, James Edgar, Feb. 11, Chicago.

To Dr. H. J. Geis '34, and Mrs. Geis (Mary McGee '34), a son, Harold John, Jr., Dec. 8, Hobbs, N.M.

To Charles H. Moffet '33, and Mrs. Moffet (Marion Hutton '33), a daughter, Alice Louise, Feb. 17, Rolette, N.D.

To Ray E. Garrett '35, and Mrs. Garrett (D. Faye Hawley '32), a son, Gary Dean, Feb. 12. Mr. Garrett is pastor of the Perry and Corunna Baptist Churches, and resides in Perry, Mich.

To Martin Reimer '33, and Mrs. Reimer (Della Schnell '35), a daughter, Feb. 19.

To James N. Easterwood '32, and Mrs. Easterwood (Mildred Heyl '32), a son, James Heyl, Sept. 12, Roscoe, Tex.

To Robert G. Greulich '27, and Mrs. Greulich (Gladys Erickson '27), a daughter, Ann, Berwyn, Ill.

To John J. Esau '26, and Mrs. Esau (Elvina Augsburg '24), a son, John Allen, Feb. 1.

To J. William Johnson '32, and Mrs. Johnson, a daughter, Nancy Sue, Jan. 11, Chicago.

## MARRIED

William E. Kuhnle '35, and Edna C. Stephenson '30, Feb. 11, Summit, Ill. They may now be addressed, 612 Mulberry St., Waterloo, Iowa. Mr. Kuhnle is assistant to P. B. Chenault '31, pastor of the Walnut Street Baptist Church, Waterloo.

Wesley Richardson '35, and May Elizabeth Portman '35, Jan. 1, Woodburn, Ind. At home, 1897 Carroll Ave., St. Paul, Minn.

T. James Smail and Alma Artibey '32, Nov. 24, China.

## AT REST

Henry J. Petran '90, one of the early students at the Institute, died on Jan. 11 at Albert Lea, Minn. "Thus one by one are they gathering on the other side," said our informer, and one can feel that there might be an Institute session in Immanuel's Land, with Moody and many former students gathering about the Great Teacher.

Rufus Porter Upton '02, whose home had been at Forada, Minn., on Jan. 19 entered a better country, that is, an heavenly, into which his beloved wife had gone but a few days before. They were valiant in prayer and beloved servants of Christ.

Maurice Newell Porter '27, entered into the more excellent glory on Jan. 18, death occurring at his home near Newark, N.Y. Mrs. Porter (Charlotte A. Wiles '28) and other kindred have the prayerful sympathy of many friends in their bereavement. Funeral services were conducted by Fred O. Scurah '06.

Mary Peters '92, who, with two sisters, wrought long as a missionary in China, was on Jan. 4 called from her retirement in California to the new activities of the heavenly life.

Liquor lessens control and increases desire.—Bishop J. Taylor Smith, England.

Moody began his life on a rock, and that rock was the Word of God.—Dr. Wilbur M. Smith.

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# 2      W-M-B-I      2

## RADIO STATION

1080 kilocycles (277.6 meters)

### FAREWELL TO EDNA STEPHENSON

Edna C. Stephenson '30, whose eight years of service in the radio offices and studio have endeared her to the W-M-B-I constituency to its farthest reach, bade farewell to her group of fellow workers recently to continue the exercise of her talents in the Lord's work as Mrs. William E. Kuhnle. Her marriage to a former assistant in our radio work is noted in another column. Mr. and Mrs. Kuhnle are with the church staff of the Walnut Street Baptist Church, Waterloo, Iowa, where their gifts and graces will continue to count for things that are spiritual. Mrs. Kuhnle's voice will be frequently heard in broadcasts from that city. The regret of the department and many Institute friends at "Edna's" departure is only equalled by the earnestness of many prayers for the richest blessings of God to rest upon her and her consecrated husband.

### THE PERSONAL TOUCH—OUR "FOLLOW-UP" WORK

When we think of "the personal touch," our minds immediately go back to Galilee where our Lord "touched the eyes of the blind" and they saw, where He touched the hand of the one sick with fever and the fever left her, and where the woman sick in body "touched the hem of his garment in the press, and immediately she was made whole." And the salvation of a single soul shall always be a miracle, an act of the mercy and grace of God. The "personal touch" we are to speak of in connection with the radio ministry is a touch not as divine as that of our Lord, and yet, as ambassadors of Christ and as we allow Him to work in and through

us, we can through "the personal touch" be used of Him—only "leaving the miracle with Him."

"Would it be possible for you to have some one call on me? I long so for Christian fellowship, to have some one to pray with me and read to me?"

Often such appeals come from some listener, lonely and going through a time of trial, sorrow and perplexity. And because it would be impossible for the members of the radio staff to make all these calls, it is often necessary for us to call upon Christian workers, friends, and pastors to co-operate with us in the vicinity of a spiritual need. Such a request as mentioned above, was referred to a pastor in the vicinity of the listener's home. With willing co-operation he made the call, and shortly came the reply:

*Report:* "We went to the home where the lady stays, and got a terribly frigid reception. This caused us to feel that there is a mystery somewhere. We were admitted, however, after some delay, and permitted to go to the sick room. To our great delight we found one of the Lord's own precious jewels. . . . She had suffered many years, but it was not concerning her sufferings that she talked, but concerning the wonderful grace of God. She said she had felt all that day that the Lord had something in store for her, but said that she didn't think it could be half as good as to have us come to see her. So we were rewarded for the visit."

And the pastor added:

"I shall be happy to help out in this way at any time that you may have occasion to ask me. May the Lord bless you in your radio work."

It is encouraging to have such hearty co-operation in a work that is so great in its scope, and in which each day finds a new kind of problem and a new field of service. This phase of our radio ministry—"behind the scenes"—which we term as "follow-up," is one of the important features of the work. In some instances it is a call from a lonely person longing for a personal touch from some Christian, and, oh, how many of these we get!

It would be negligence on our part to fail to mention the loyal co-operation we have received in this "follow-up" work from our Practical Work Department, through which students of the Institute are sent on calls in and around Chicago. Each call presents a different problem, and only eternity will reveal what God has wrought through the means of radio and its far-reaching work. Sometime ago a letter was received from another state:

"I have received a letter you sent to Mrs. —, who was my dear wife. She went home to Jesus shortly before your letter came. She gave her heart to God just a little while before she died, through listening to W-M-B-I, and I thank God for it. I also have accepted Christ as my personal Saviour, and want you to pray for me. I need it so much. . . . Pray for me that God will give me strength and courage to carry on, for I want to live for my two daughters."

Although a letter of comfort and encouragement was written to this bereaved husband and father, yet we felt a call from some Christian, who would understand, would be of more help than what could be put on paper. A request was sent to a neighboring pastor to call on this man to give him a word of encouragement:

*Report:* "Thanks for information as to Mr. —. I have met him and his little family. He was at our service Sunday, and his children are now coming to Sunday School. . . . He seems really earnest and we shall pray for them and help as we can."

## MONTHLY PROGRAM OF STATION W-M-B-I

### Central Standard Time

#### Sunday, April 4, 11, 18, 25

11:00 A.M.—Moody Memorial Church  
12:30 P.M.—Music and Message

#### Monday, April 5, 12, 19, 26

7:00 A.M.—Sunrise Service  
10:30 A.M.—Devotional Hour—Howard A. Hermansen  
11:30 A.M.—Continued Story Reading—Wendell P. Loveless  
12:00 M.—Midday Hour  
3:00 P.M.—Radio School of the Bible—William M. Runyan  
3:30 P.M.—Music  
3:40 P.M.—"Ministry of the Printed Page"  
4:00 P.M.—Birthday Request Program  
5:30 P.M.—Studio Program

#### Tuesday, April 6, 13, 20, 27

7:00 A.M.—Sunrise Service  
10:30 A.M.—Home Hour—Iris Ikeler McCord  
11:10 A.M.—Music  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Hour  
3:00 P.M.—Music  
3:30 P.M.—"I See by the Papers"  
4:00 P.M.—Music  
4:30 P.M.—Foreign Language Service

#### Wednesday, April 7, 14, 21, 28

7:00 A.M.—Sunrise Service—Mr. Runyan  
10:30 A.M.—Shut-in Request Program  
12:00 M.—Midday Hour  
3:00 P.M.—Sunday School Lesson—Mrs. McCord  
3:30 P.M.—Hymns You Love to Sing—Robert Parsons  
3:45 P.M.—Question Hour—Mr. Loveless  
4:15 P.M.—W-M-B-I Tract League—Mr. Parsons  
4:30 P.M.—Music  
5:00 P.M.—Boys and Girls Program—Theresa Worman  
5:30 P.M.—Music and Message

#### Thursday, April 1, 8, 15, 22, 29

7:00 A.M.—Sunrise Service  
10:30 A.M.—Missionary Echoes  
11:15 A.M.—Music  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Hour  
3:00 P.M.—Short Stories—Mrs. McCord  
3:30 P.M.—Music  
4:00 P.M.—Scandinavian Service—Frank Earnest  
4:30 P.M.—Foreign Language Service

#### Friday, April 2, 9, 16, 23, 30

7:00 A.M.—Sunrise Service  
10:30 A.M.—Radio School of the Bible—Mrs. McCord  
11:05 A.M.—Music  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Hour  
3:00 P.M.—Radio School of the Bible—John C. Page  
3:30 P.M.—Music  
3:45 P.M.—"The Jew"—Solomon Birnbaum  
4:00 P.M.—Jewish Sabbath Service  
4:30 P.M.—Music  
5:00 P.M.—Studio Program  
11:30 P.M.—Organ Meditations  
12:00 P.M.—Midnight Hour

#### Saturday, April 3, 10, 17, 24

7:00 A.M.—Sunrise Service  
10:30 A.M.—K. Y. B. Club—Theresa Worman  
11:15 A.M.—Teen-Age Bible Study—Miss Worman  
11:30 A.M.—Church School Period—Clarence H. Benson  
12:00 M.—Young People's Hour  
3:00 P.M.—String Choir—Paragraphs from Great Sermons  
3:30 P.M.—String Choir—Gems of Scripture Truth  
4:00 P.M.—"Mother Ruth"—Mrs. McCord  
4:30 P.M.—Foreign Language Service

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